

IS THERE A GOD FOR MAN TO KNOW ?

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PREFACE.

In connection with this outline of a cumulative argument in favor of the Being of God, it need scarcely be said that the actual facts supporting each ascending step of the argument could be forcibly increased, and those given largely expanded. This is specially clear with regard to the first step, that of the "Universality of the Religious Idea," for every year keeps pouring in fresh facts on the subject, in favor of the position taken by the writer. His one object in presenting so wide a subject within the limits of so small a volume, is that of gaining readers amongst those who, possessed of little time for study, are constantly hearing that it is an intellectual impossibility to realize anything in connection with the existence and Being of God.

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CHAPTER I.

THE argument in favor of the Being of God, taken apart from Scripture, needs re-statement. This century has introduced a feeling of general uncertainty on the subject, and this requires to be met on the same lines as those on which the uncertainty itself is based, *i.e.*, scientific lines. When great scientific authorities take the position that God may, or may not, exist, because the drift of scientific investigation introduces an element of uncertainty into the ordinary belief on this fundamental point, then the apologist should seek to give scientific reasons in favor of the Being of God, and, having given them, claim that the recognition of God is a reasonable necessity, based on a number of historical, physical and moral facts that can alone be fairly explained by the recognition of a Divine Being. Thus, if it be a fact that the human mind tends towards or recognizes the Supernatural, the existence of a state above and outside of what the same mind recognizes as Nature, which

supernatural state is presided over by God, or gods, or spirits of good and evil antagonistic to each other, or possibly standing alone, and that such beings exercise an influence on the present lives and future destinies of men, and that a number of physical and moral facts bear out this tendency or recognition, and that we can account for such facts easily and naturally by the existence of a Divine Being, and by the original acknowledgment of his existence in the early hours of man's history; then, just in proportion as such facts are great and far-reaching in their importance, so will the existence of a Supreme Being be reasonably arrived at.

That such facts exist is undeniable, indeed their multitudinous character can alone be met by purely scientific methods of arrangement. All science is built up on gathered, arranged and classified facts, and until they are so classified they are largely useless. Thus, the hypothesis known as "The Origin of the Species by Means of Natural Selection," is the outcome of a vast body of very cleverly classified facts, which, when studied as classified, has led a large number of able men to assert that the logical outcome of such facts is the evolution of all existing forms of life. So, in the apologetic field, there are a vast number of facts connected with the universe, the world, and man, which,

lying apart from each other, give rise, each one of them, to loose, undefined thoughts as to the necessity of a Divine Being, but which, classified, should increase the power of such thoughts materially. Hence the questions: Can such facts be treated scientifically? Can they bear the test and strain of arrangement and classification? And when arranged and classified, do they demand as a logical outcome of their arrangement the hypothesis of a living, personal God? This latter is really the main question that the apologist of the present day has to deal with, and an affirmative answer to this question is sought in these pages.

Facts in favor of the Being of God may be grouped together under the following heads:

1st.—Facts that go to prove that the religious idea is a universal idea. By grouping these facts together, an argument may be based on them called, "The General Consent of Mankind to the Religious Idea."

2nd.—Facts relating to the origination of things fairly called "the Argument from Origination."

3rd.—Facts relating to the order which is characteristic of Nature, called the "Argument from Object and Intention."

4th.—Facts relating to the moral feelings observable in man, called "The Moral Argument."

CHAPTER II.

ARGUMENT FROM THE GENERAL CONSENT
OF MANKIND TO THE RELIGIOUS IDEA.

MAN has been defined as an animal, but if so, facts definitely prove that he is a religious animal. He believes in the supernatural, in kind or malign spirits; in gods, or in gods ruled over by one Supreme God; or in God; and all these varied aspects of belief are accompanied by a varying sense of responsibility to these external powers, which responsibility, as an almost universal rule, shows itself in acts of worship. To realize the truth of such assertions the apologist should produce the facts out of which the assertions spring, and this is here attempted to be done by classifying them under different heads. The principle of such a classification is by no means easy to settle, for philology and ethnology are yet in a fluid state. The writer has therefore adopted the principle of noting the ancient religions of ancient peoples, and then has proceeded mainly on geographical lines to note the religious idea as it evidences itself in existing heathen tribes.

a plan which Mr. Herbert Spencer has adopted to the full in his Synthetic Philosophy.

ARYAN OR INDO-GERMANIC RELIGIONS.

It may fairly be said of all the greater divisions of the Aryan family, that belief in one God elevated above others was a marked characteristic. In the case of the ancient Afghans, and existing Veddahs, we are without full information, and consequently have no right to speak definitely. What we do know, however, entitles us to assert that they have been and are possessed of the religious idea.

Following the Rig Veda as voicing the religious concept amongst the early Aryans, we come in contact with a defined religion giving birth to the worship of the forces or powers of Nature under the form of Devas or Gods or "Shining Ones," the god worshipped at any one moment being regarded for that moment as the Supreme and Absolute God. Behind these gods, however, was Brahman, "the Impersonal Creator," the "Universal Self-existing Lord of the Creatures," described in the 10th Book of the Rig Veda as "the Lord of the bright and shining gods, their sole and only life."

The Zend Avesta of Persia recognizes at the head of all things good, Ahura Mazda, "The All-knowing Lord," who dwells in the infinite luminous space, eternal and universal, everlasting and everpresent, "the Maker of the material world, the Holy One."

The Celts (Irish) believed in "All Dai," or the All-God, together with "Ogma," or Ana his wife, the divine father and mother of a number of inferior deities. Reynaud claims that the ancient Celts of Wales and Gaul believed in an absolute Supreme Being called "Hesus."

The Greeks believed in Zeus, the "Heaven Father," the Unseen Being who dwelt in the air "and whose temple was the sky."

The Romans. It is plain that the Zeus of the Greeks and the Jupiter of the Romans were the outgrowth of the original Aryan idea of the "Lord of the bright and shining gods."

The Scandinavians. Odin, the Supreme God and All-Father of all the other Great Gods. Although the Edda of Scandinavia represents Odin as a created God, it invests him with the highest Divine powers. The early German Woutan and English Woden were plainly identical with the Scandinavian Odin, and the minor gods, though not as clearly identical, were likely variations of the Norse deities.

The Afghans. Müller regards the Afghan dialect as an offshoot of the Aryan family of languages. Little is known or likely to be known of the original Afghan religion previous to the triumph of Mohammedanism, beyond the fact that their lingering superstitions with regard to charms, omens, astrology, and their worship of local saints, have led scholars to regard such superstitions as relics of their original religion.

The Veddahs, of Ceylon, are the only savage people who speak an Aryan language, and are regarded by some as a degraded group of Hindoo outcasts. As far as is known of their religious views, all that can be said at present is that they possess the religious idea, consisting of a kind of demon worship associated with that of ancestors. Moral notions, however, lead them to regard theft, lying, or striking one another as inconceivable wrongs.

The Scythians believed in a Supreme Deity, the Goddess Tabiti—goddess of the heart.

The Slavs worshipped one God, the maker of the lightning, etc. The original Russian God was Perowne, the God of Thunder.

Zingari. Müller places the Zingari dialect under the head of Aryan languages. Notwithstanding the efforts that for years have been made

to arrive at a correct view of the religious belief of the Gipsies, little advance has been made. It is clear, however, that they believe in the Divine idea.

SEMITIC RELIGIONS.

The theistic idea is apparent in all forms of Semitic religions. Professor Tiele regards the Semitic religions as descended from a common source. He also states that all of them without a single exception understand the relation between God and man as one between the Supreme Lord and King (Êl the Mighty, Baal, Bel, Adon, Malik, Sar) and his subject or slave, his client or protected one. "They are eminently theocratic and show a marked tendency to monotheism." Tiele's genealogical table covers the following religions :

North Arabia, Sabæan or Himyaritic, Hebrew, Aramæan, Semitic religions of Asia Minor, Cretan and Philistine religions, Phœnician, Canaanite, Moabite and Ammonite, Babylonian and Assyrian religions.

HAMITIC.

Egypt. According to de Rouge the oldest form of Egyptian religion was raised on a monotheistic foundation belief in one self-existing, self-producing Supreme Being, the Creator of heaven and

earth, called Amun at Thebes, and Pthah at Memphis. The local deities were personifications of the Supreme Deity, and Ra the Sun-God was specially regarded as such. Most Egyptologists make a distinction between the popular aspects of belief, and those of the educated classes. In connection with the latter "the real essential unity of the divine nature was taught and insisted on." The sacred texts spoke of a Single Being "the sole producer of all things in heaven and earth, himself not produced of any," "the only true God, self-originated," of whom "even Ammon, the concealed god, was an external adumbration. This Great Being, that had no name, was a pure spirit, perfect in every respect, all wise, all mighty, supremely and perfectly good."

SOUTH-EASTERN ASIATIC.

China. According to Legge "the term heaven (Thien) is used everywhere in the Chinese classics for the Supreme Power, ruling and governing all the affairs of men with an omnipotent and omniscient righteousness and goodness; and this vague term is constantly interchanged in the same paragraph, not to say the same sentence, with the personal names Tî and Shang Tî." "When the Chinese would speak of the Supreme Being by a personal name, they use the terms Tî and Shang

Ti:—saying, 'I believe what our early fathers did when they began to use the word God.'" "Ti is the name which has been employed in China for this concept for fully 5000 years." "I can no more translate Ti : Shang Ti by any other word but God, than I can translate zǎn by anything else but man."

Japan. The ancient religion of Japan was Shinto or the Way of the Gods. The chief deity was the Sun-Goddess, of whom the *Mikado* was regarded as the direct descendant and representative.

Yesso and Kurile Islands. The Ainu are the aborigines of Japan residing in Yesso and Kurile Islands. The Ainu worship innumerable gods, seeing a separate deity in each phenomenon in Nature, but above all these gods towers one Great God who is the Maker of all gods, and to whom they are responsible. Their word for God is Kamui, "he" or "that which overshadows," or "he who is greatest for best or worst."

URAL ALTAIC RACES.

Yakutes. Ten tribes on banks of Lena and Icy Sea, the pagan remnants of the Turkish family. They worship one invisible God under the different names Artogan, Shugotoygon and Sangara. They are also fetich worshippers.

Samoïedes worship Num the Creator, also fetiches.

Kamschatkans worship Katchu the Creator, together with inferior gods.

Ostiacks worship a Divine Being named Toruim, together with ancestors.

Vogouls. A Supreme God ruling over the heavenly bodies.

Buriats worship a Divine Being living in the sun, and having under his command hosts of spirits.

The Finns worshipped the Sun, and the constellation of the Great Bear, together with a number of gods under the name Iumalat, pre-eminently Ukko, the Thunder God. Fetich worship was also universal.

The Lapps. The Supreme God Jubmel, with secondary spirits.

The Biarma worshipped the Solotta Baba or Golden Woman, also spirits of fire, water, etc.

The Votiacks. The Supreme God Jumar, living in the Sun, also spirits of fire, air, water, etc.

The Morduines. The God Jumi-shapas.

The Tscheremisses. The God Jumala.

The Esquimaux. The Arctic religions recognize the existence of Tornarsuk, the Supreme God, also inuas or governing spirits of the world,

and guardian spirits called Tornat, ruling air, fire, etc. Bruton states that "the Esquimaux say that a man consists of three parts, his body, his soul and his name."

AUSTRALIA.

Northwest or Pine Plain Tribes believe in One Great Father who loves and makes.

New Nursia (Western Australia), an Omnipotent Being, Creator of heaven and earth, called Motogon.

Namoi Tribes worship Biarma, the Creator.

Murray River Tribes. An immortal being self-created and Creator called Nourali.

Larrakia Tribe (Port Darwin) believes in Mangarra dwelling in the stars, the Creator of white races, and in the Good Spirit Naugaburra, who dwells in the bowels of the earth, the Creator of black races.

Dieyerie Tribe (North of Adelaide), worships Mooramoorra, the Good Spirit who created man out of black lizards. In some cases the Moon is regarded as Creator.

Cape River Tribes believe in Boorala the Creator.

Kurnai Tribes (S.E. Australia), believe in a Great Being called Mungan (Our Father) who

came down to earth and instructed men and ascended to the sky, where he now remains.

The Wolgal and Ngareto Tribes believe in Daramūlūn or Tharamūlūn, the Supreme Spirit who reveals himself only to men. When he is spoken of his title is not given, but he is whispered of as "He," or "the Man," or "the Name I told you of." The women worship Tharamūlūn under the title Papang—our Father.

Queensland Tribes believe in a Superior Spirit that lives above, ruling over inferior spirits.

Central and Western Tribes believe in a Supreme Being, but the people are very reticent, and travellers find it hard to obtain information as to his character, etc.

Southwest Tribes. Belief in Boolya the Spirit.

The Tasmanians. The Tasmanians are very reticent as to their religious views. Milligan states that they believe in guardian angels and spirits, and in powerful evil spirits inhabiting caverns; of these latter a few are supposed to possess great power. He heard a Tasmanian ascribe his deliverance from accident to the preserving care of his father's spirit. Tasmanians converse with the spirits of the dead but never repeat their names. Mr. Clarke, a catechist, claims that the greater part of them believe in life after death, and some showed him the stars where they were

to go to; others claim that they will go to an island where their forefathers came from, and there they will be turned into white people.

New Guinea (or Papua). The inhabitants believe in a good spirit, and in a cruel and vindictive spirit. They also believe in heaven as a place of plenty, and in hell as a place of perpetual famine. They regard the soul as distinct from the body, and claim that it leaves the body during dreaming. The System of Taboo is generally observed.

New Zealand. The Maori mythology is an elaborate one, heaven and earth giving birth to six gods, ruling over the forces of nature and the destinies of men.

Solomon, Bank, New Hebrides, Loyalty Islands, etc. The chief deities of these islands are Qate, the Creator and Marawa. In San Christoval a female of snake form called Vigona is regarded as the creator of all things and worshipped. The Ataros, or spirits of the great dead are worshipped, and those who have lately died have more power in answering prayer than those long dead. The natives of Treasury and Shortland islands believe in a good spirit who lives in a happy land whither all men who have lived good lives go after death, the wicked being transported to the Crater of Bagana, the home of the great evil spirit.

Fiji Islands. The Fijians believe in gods as beings of like passions with man. Strong belief in a religious future.

Tahiti. Captain Cooke found that the natives worshipped a number of gods, believed in immortality of the soul, and in degrees of happiness hereafter from chiefs downwards.

Friendly or Tonga Islands. Same belief as in Tahiti.

Micronesia. This title covers the Ladrone, Gilbert, Marshall, Anson, Magellan groups. The religious beliefs are related to those in Polynesia, gods are recognized but the worship of ancestors is the popular worship. The Caroline Islanders are definite idolaters.

Sawa'iori. This title covers islands of Samoa, Hawaii, Cooke and Society, the aborigines of which worship the Supreme God Tangaroa as the uncreated Father of all gods, and Creator of all things. He is called Taaroa by the Tahitians and by the western islanders Tangaroa.

Sumatra. The typical race of this island is the Battaks. They acknowledge one Superior God under the title Dibali Assl, Assi, and a Trinity of great gods supposed to have been created by him, who in their turn delegate to inferior gods the rule of the world. In some

parts of the island the natives believe in Dewas to whom sacrifices are offered.

Borneo. The aboriginal Dyaks worship one Supreme God, *ipu*, and offer sacrifices of animals and fruits, and sometimes human beings to subordinate deities. The Melanow tribe add to the worship of *ipu* that of the worship of a beautiful female spirit called *Balu Adad*, who conducts the souls of the departed to an eternal world just like this, having rivers, trees, crops, etc. Schwaner states "that the Dyaks are utter slaves to their religion," that it enters into every act of their lives. The natives of Southern Borneo assign to their supreme divinity *Atala* a home in the highest heaven, on the shore of the celestial lake, moved by the moon and surrounded by the sun. The creator is *Tupa* the forger, one who makes as a forger, forges a spear blade.

Tenember or Timor Laut. The inhabitants believe in a Divine Being called *Duadilah*, whose image is on every house, and carried on the person.

Madagascar. The Malagasy worship a Divine Being whom they call *Andriamànitra*—the fragrant one, and *Zanshary* the creator.

Celebes. What remains of paganism amongst the aborigines recognizes a Divinity called *Kaeren*

Lovè, who has power over the health and life of the body.

Andaman and Nicobar. According to E. H. Marr, the inhabitants of these islands believe in an immortal, omniscient and invisible being called "Palugo," who lives in the sky, who created all things, pities those in pain and distress, and affords relief. In Car Nicobar belief in a personal Satan is clear and defined. The Minco-pies believe in the existence of numerous spirits, self-created and undying, who punish sin.

ABORIGINAL TRIBES OF INDIA, ETC.

According to the General Report of the Census of India for 1891 the forest and hill tribes number 15,922,000, although but 9,280,000 are returned under the tribal form of religion. This arises from the accommodating nature of Brahmanism, which makes in many cases but small demands on those who change their faith, leading many who are merely Animistic heathen to be classed as Brahman. The 9,280,000 may therefore be regarded as untinctured by Brahmanism. The report classes the hill and forest religions under the head of Animism, or, according to Tiele, belief in "the existence of souls or spirits of which only the powerful acquire the rank of

Divine Beings and become objects of worship. These spirits are conceived as moving freely through earth and air, and doing so either of their own accord, or because conjured by some spell, and thus under compulsion appearing to men (*Spiritism*). But they may also take up their abode either permanently or temporarily in some object, whether lifeless or living it matters not; and this object as endowed with higher power is then worshipped or employed to protect individuals or communities. Spiritism must be carefully distinguished from Fetichism, but can only rarely be separated from it."

The Lepchas of the Hímalayas believe in the direct influence of good and evil spirits, but confine worship largely to the latter, on the principle that the good spirits are harmless.

The Singphos. A Supreme Creator, God or Nhat, named Shingrawak, from whom they fell away, and in three spirits or Nhats.

The Abor and Mirís. Gods dwelling in trees.

The Kotas worship ideal gods, named but not represented by images.

The Kukís believe in Puthen, the Supreme God, creator, governor, rewarder, and his wife Nongjar, who intercedes with her husband on behalf of worshippers.

The Buiyas and Savaras worship Boram, a benevolent sun god, and the Goddess Thakurani.

The Santals and Hos worship Sing Bonga, the creator of the world and maker of the universe, together with inferior deities and spirits. Marang Burnu, or the Great Mountain, is invoked for rain, and the Santals worship the tiger demon.

The Juangs are said not to possess any idea of a future life.

The Korkus worship sun and moon, bison god, and tiger god.

The Bheels worship Bhillet, a hill god, and inferior Hindu gods.

Kafirs of Hindu Kush. Imbra, Supreme God, with Mani as mediator. Also inferior spirits originally earthly heroes.

Khonds. Some worship Burra Pennu, the sun, creator and benefactor, others his wife Tari, the earth goddess, who demands annual offerings of human victims. A prayer of the Khonds reads, "O Lord, we know not what is good for us; thou knowest what it is. For it we pray."

The Ghonds. Khodo Pen, god of the rice fields, and Bhagwan, the great spirit, together with the bell god, chain god, etc., deified heroes, spirits, fetiches.

The Shans (Burmah and Siam). The Shans are nominally Buddhists, but worship a divine

being called Phyaⁿ. Then, and propitiate Nhats or spirits by sacrifice. A female incarnation of deity, the Nang Tim, is found in some of the Siamese villages.

The Steins (South-east Asia) recognize a divine being called Brâ, also evil beings, who send disease, and believe in Nhats or spirits.

The Red Karens worship a superior being called Tie, but the general worship is rendered to Nhats, by prayers, offerings and sacrifices.

AFRICAN RELIGIONS.

Generally, with regard to all negro heathen, Oldendorp asserts, "they possess a universal belief in the existence of God ; that he did not know of a tribe which did not believe in a God, and had not given him a name. Together with their superior deity they believe in a number of inferior gods, mediators between the Great God and men. Prayer is universal and of a very direct and personal character." De Quatrefages states, "from Cape Verde to Cape Lopez on the Atlantic Coast of Africa, the inhabitants believe in a Supreme God, the Creator, to whom petitions, thanks and prayers are addressed, and in a hierarchy of inferior gods who make the various fetiches their abode."

Hottentots. This race originally worshipped the "Red Dawn," but Hahn claims a higher worship behind, *i.e.*, that of Tsuni Goam, the great captain or "Wounded Knee." Ancestor worship, belief in influence of spirits, value of charms, witch doctors is universal. Kolben states that they believe in a God of gods and an evil spirit. Hahn also mentions that Homi, the high heaven who pours the rain, blows the wind and sends heat and cold on earth, is worshipped.

The Zulus worship Unkulunkula—the old, old one, the Creator of the world—ancestor worship common. Colenso states that the Zulus recognize the existence of a double heart, or strife of flesh and spirit, Ugovana urging them to hate, kill and steal, and Unembeza inciting them to leave all evil.

The Kaffirs. The Basutos believe in Morena—the intelligent Being who is above, who reveals himself in dreams and is felt spiritually. They worship Molimas or household gods; believe in another life in another world situate in the centre of the earth and called "the abyas that is never filled." Colenso claims that the Kaffirs worship Unkulunkula, and that this word in varying forms is used all along the Eastern coast of Africa. The Bachapine Kaffirs recognize an evil being called Moulumo, and the Kosas Kaffirs a Supreme Being called Ulunga (supreme), sometimes Ulika.

(beautiful). They believe also in the immortality of the soul, a Providence, use of prayer, and invocation of ancestors.

Bakalahari, Bechuanas, Bakwains. Livingstone states that there is no need of telling even the most degraded amongst these tribes of the existence of a God, or of a future state, the facts being universally admitted. Everything that cannot be ascribed to a common cause is ascribed to divine working. "How curiously God made these things," is a common expression. Speaking of the dead they say, "he is gone to the gods." They claim that they held all their views as to God, sin, etc., before they heard of a white man.

Bosjesmans or Bushmen. De Quatrefages claims that the Bosjesmans are fully entitled to be recognized as religious. They believe in the god Cagn and pray to him, and Black collected among them thousands of tales concerning their gods in relation to men and animals.

Balanda, Barotse, and Eastern Tribes. Livingstone claims that the nations of the Eastern Provinces have a clear idea of a Supreme Being, the Maker and Governor of all things, named, according to varying dialects, Morimo or Molungo, or Reza, or Mpambe, etc.

Congo. The natives worship a god called Nzambi, together with idols.

Angola. The Quisamma tribe believe in one Supreme Being, together with inferior gods, spirits, ancestors; Azoon the house protector, Bo the god of war, etc.

Dahomey. Ophiolity, or serpent worship, worship of sun, moon, leopard and crocodile. Fetich worship universal.

Ashango Land. The Goumbi and other tribes believe in the power of gods, worship idols, spirits, fetiches.

The Camaroons worship the Sun God.

The Fans. Actual religion not known, but evidence of ceremonial observances of a religious character reasonably apparent, such as dedication of infants and method of cannibal feasting.

Feloups, Bainunkas, observe a strange symbolic system of idolatry, the idols teaching spiritual lessons. A solid stone idol signifies rooted religion; an idol covered with soft mud indicates religion guarded by tender feelings; sticks stuck into mud, steadfastness and devotion of personal religion; heart-shaped shells signify that religion should dwell in the heart; and blood poured out, purification from sin.

The Papals worship an idol called Chine.

The Zapes, Foulis. Supreme Being and idols.

The Bullums, Bagoes, worship wooden idols, fetiches.

Shilooks worship Divine trees or unhewn upright stones.

Central Africa. The twelve tribes on the shores of Lake Tanganyeka have a general idea of the existence of one All-powerful Being ruling over spirits, etc.

The Bantus worship spirits, and believe in a future life like this, burying pipe, bow and arrows, etc., with the dead.

Mashonland. A supreme spirit or god called Muali; ancestor worship, the ancestors acting as intercessors between the worshippers and Muali.

RELIGIONS OF AMERICA.

Professor Tiele regards all the religions of North and South America, "apart from the Arctic nations as closely allied, several myths and religious customs being characteristic of distant tribes on both continents. Fetichism and idolatry are not strongly developed. The Redskins of North America, from Canada to the Gulf of Mexico, possess in common the worship of the Great Spirit under different names, Kétche, Manitoo, Wahcon[da]," etc., whilst the religions of the more Southern parts vary.

CANADA AND THE UNITED STATES, CENTRAL
AND SOUTH AMERICA.

Algonquin. Kitanitowet, the Great Wonder Maker, and Manibosha, the Deceiver, and the Great Thunder Bird.

Wyandot Iroquois. Tarahiawagon, the holder of the heavens, or Rawenigo, our Great Father, and Heno, the Thunder God.

Dakotah or Sioux. The Sun God and Oonk-tayhee, gods of vital energy, and the Takoosh Kanokan, or controlling gods.

Stony Indians. A good and evil spirit, sun dances, etc.

Pawnee. The god Morning Star and a mediator bird sent by him.

Appalachian. Issakita Emmissi, the master of life and holder of breath, and minor gods.

Crees. Good and evil spirits, thirst and fasting dances.

Blackfeet. The "great above medicine person," and Mapi, "old man," the creator.

The Tinnch or Athabaskan. Tihugan, "my old friend," the good spirit living in the sun, Chutsain the evil spirit, and minor spirits called Nanteena. The Loucheux branch recognize a divine being living in the moon, to whom they pray for success in hunting.

Koniagas. Shljam Schoa, chief deity, Eyak the evil deity, minor spirits.

Aleuts. A creator god of stoic nature, with spirits (Kugan) under him to whom the direction of earthly affairs is committed. Temporary idols carried from place to place during December dances in connection with mysteries sacred to women and men; while these dances are in progress the spirit is supposed to enter. Masks are worn lest the spirit should be seen, as to look on him would cause death.

Haidahs. A great solar spirit, creator and ruler. Also the raven god, evil spirit, minor spirits and goblins.

Thlenkeets. A mysterious being in the background of belief called Khanukh. Also Yehl, the creator or raven god, possessed of human attributes, eternal in past and future.

Nootkas. Quahootze, the great supreme who lives in the sky. Also a supernatural teacher called the "Copper Man," and Matloose the evil spirit.

Northwest Tribes. Yetl, the creator, a raven who is personated in the dark thunder cloud.

Ahts. Sun (male), moon (female), deities to whom prayer is made; Quahootze the creator, and Tootooch the great thunder bird.

Okanagans. The good spirit called Eleme-humkillanwaste or Scappe, to whom prayer is made. The evil spirit is called Chacha.

Salish Tribes. The sun the supreme deity, ruling over spirits.

Chinooks. Ikanam the creator of the universe, and Italapas the creator of man. Also an evil spirit, a fire spirit and familiar spirits.

Shoshones. Evil spirits called ninumbees, and water spirits of evil called pahonas.

Neveda and Utah. A great kind spirit.

Comanches. A great father god and mother god.

Moque. Matevil the creator.

Omahas. Thunder god and Wakanda and fetiches.

Californian Tribes. The "old man" or the "great man above." This belief passes down the coast in varying forms till we meet the Alchones, a coast tribe between San Francisco and Monteray, where the "old man" is identified with the sun.

Acagchemen Nations. Ouiot the "great captain," the offspring of heaven and earth; Chinig-chinich the creator, and the mountain god Touch.

Pericues. Niparaya, the "almighty and invisible one," the creator of earth and sea, and

Anayecoyondi his wife, and the evil god Wac or Tuparan.

Navajos. Whaillahay, a good deity, and Chinday, the evil one.

Pueblo. A great and good spirit whose name is too sacred to be mentioned. Montezuma is regarded by some Pueblo tribes as equal with this great spirit, by others as inferior. The sun is also worshipped and minor divinities of good and evil.

Upper California, Northwest Tribes believe in a great god who in anger for the sins of the tribes gave over the first men to certain evil powers, of whom Kalicknatick, a huge bird, was the most powerful.

Mexican Tribes believed in Teotl, an omnipotent and invisible god; in Tezcatlapoca, the creator and god of providence, and his rival Quetzalcoatl, the maker of man and god of merchandise.

The Zunis. (Sedentary) of New Mexico believe that Awonawilona, the creator, conceived within himself and thought outward in space.

Tribes Adjoining Mexico. The deer god or lion snake, and the deer goddess or tiger snake, the father and mother of all gods.

Nicaragua. Tamagostal and Cipatoral, male and female supreme deities and joint creators.

Papago Country. The great spirit and the hero god Montezuma, together with the coyote or prairie wolf.

Pimas. Chiowotmahke the creator who spun the world out of himself.

Moquis. A great father living where the sun rises, and a great mother who gave birth to nine races of original men.

Semaloas. A number of spirit gods. The Tachus, a branch of this family, are serpent-worshippers.

Cholchimis. One Supreme God, reigning over inferior gods.

Los Angeles. Quor, the creator.

Columbia. The God Nemterqueteba.

Guiana. A Divine Being called Wacinaci, "Our Father;" or Wamurreticwonci, the creator; or Aiomunkondi, the dweller on high; together with a number of evil spirits.

The Caribs. The Great Father, called Tamosi Kabotans, and the evil spirit Yurokon.

Peru and Bolivia. The worshipping of sun, moon and evening star.

Patagonians. One Supreme God, or good spirit, who made the Indians first, then animals; also belief in an evil spirit, Gualychu. This belief is held by the inhabitants of Terra del Fuego,

many of the Brazilian tribes, and those about the Orinoco River. The Tehuelches of Patagonia relate that the Creator first moulded men and all animals on "the Hill of God" and then set them loose to people the earth. The Yahgans of Terra del Fuego observe a rigid ceremonial law touching religious belief and practice.

The following conclusions may be drawn from the foregoing enquiry :

1st.—That the religious idea is as widespread as man himself.

2nd.—That belief in one Supreme God, or a marked tendency towards such belief, is the leading characteristic of the Aryan, Semitic, Egyptian and Ural Altaic branches of the human family, and of the continents of Africa and America.

3rd.—That whilst Animism is largely characteristic of the aboriginal races of India and of the Malay-Polynesian races, belief in one Great Spirit or Divine Being, or in God as Creator, or in a solar god, is also markedly noticeable amongst not a few races.

4th.—That the idea of a Supreme Being is the most widespread characteristic of the varied faiths of the human family. So much so that if we could fancy a consultation of all the faiths of the earth to promulgate a universal creed, the common starting point of agreement would

naturally be belief in God as a Divine power behind gods, spirits of good and evil, worship of deified ancestors or heroes, or worship of idols or images. In other words, the strongest and most widespread characteristic of belief round which differing views would naturally crystallize would be belief in God.

OBJECTIONS.

To the foregoing list of religions, or any list of a like, though more extended nature, that may be hereafter made, it is objected that whilst such lists may show that the tendency towards Monotheism is widespread, such a form of evidence cannot prove it to be universal as long as Fetichism, Buddhism and isolated cases of tribal atheism can be produced, as testifying to positive non-belief, or to ideas of worship so degraded as to lie outside of the religious idea altogether.

The objection seems at first sight in every way reasonable, for it must freely be confessed that our present state of knowledge as to the exact particulars of the faiths of many tribes is naturally limited, and what we do know is always open to revision. Spite of this, however, the objection is capable of being reasonably answered.

FETICHISM.

As to Fetichism, it is clear that it could no more exist apart from the positively divine or spiritualistic idea, than Christianity could exist apart from Christ, for the reason that "Fetichism takes deity for granted," being in many cases associated with a clear cut belief in one Supreme God, and always with the recognition of some divine power. A fetich may be anything—stones, twigs, feathers of birds, etc., selected by an individual about to effect some work, and which he promises to worship as a god if his work prove successful. Success in the work makes the fetich a god; failure leaves it what it was previous to selection. But there must be belief in god or gods in the mind of the individual that selects; in other words, the divine concept must exist behind that of the fetich, otherwise there could be no realization of the fetich itself as a power. Lubbock states that Fetichism "takes deity for granted;" Müller, "that it presupposes an earlier stage in which the name and concept of something divine, the predicate of every fetich was formed. It would be fatal," he says, "to any system of *a priori* reasoning if it placed Fetichism before that phase of belief in the development of human thought which is represented by the first formation of divine concepts. It would be a real hysteron-proteron."

Codrington states "that the Melanesians believe that the souls of the dead act through bones, while the independent spirits (Vui) choose stones as their medium, and that these objects are, as it were, limbs or members of these incorporeal powers." Not only are the above, opinions necessarily correct, but such correctness is proved by the fact that in countries where Fetichism is most powerful it forms a part of religious systems rather than a solitary belief. There is no part of the world where Fetichism is more universal than in Africa amongst the negroes, and yet it is in Africa that we find it intimately associated with far nobler beliefs, as in Ashango Land and Dahomey, where, although Fetichism is fully practised, belief in gods presiding over different aspects of life and governing the affairs of men, is universal.

So far, then, from Fetichism operating against the view that mankind tends toward Monotheism, it is one of the strongest evidence of the higher phase of religious thought,—the Divine. The devoted fetich-worshipper mentally brings divinity into the commonest as well as the greatest acts of his life. He regards it as something always present, and ready to transfer itself into some lowly object that can be carried on his own person and become his own property, so that he, in hunting, fishing, fighting,

has God either with him, or so clearly his property that he can return, if successful, to the very spot where he left the fetich, and there render it grateful praise.

BUDDHISM.

The objection that Buddhism destroys the general consent of man to the divine idea arises from a warped view of the doctrines of the system, and from ignoring existing facts. Judged as a doctrinal system, Buddhism omits a self-existent and eternal God out of its defined belief, but it certainly recognizes the divine idea, speaking of "the world of the gods," "the envy of the gods," towards those who are awakened, the "praise of the gods" freely given to the wise and virtuous, and the existence of a being superior to the gods called "Brahman,"—"even the gods praise him, (the wise man,) he is praised even by Brahman." It also recognizes the existence of gods (Dewas) and Brahma's, who shall abide, after all knowledge of the doctrines of Buddha shall have disappeared from the earth. It is true that these gods may themselves be beings of limited powers, but as compared with man, they are of a divine order even as he is of an earthly order. Then existing facts arising out of the religion itself, so far from making against the general consent of mankind to the divine

idea, add powerfully to its force. In one sense the idea of one great God was originally absent from Buddhism; its presentation of religion did not crystallize around a definite theistic idea; indeed as contrasted with Brahmanism it "substituted the merit of a good life for that of cult, theological lore, or asceticism." Hence if any religion ought to have produced an abiding atheistic system, Buddhism ought to have done so, and yet the very reverse is the case. Whatever the personal views of Sâkya Muni were on the subject of a Divine Being, atheistic or otherwise, one thing is certain that his silence with regard to the matter was an unnatural silence that could not be maintained. The tide of man's mind runs Godward, and continued silence on such a subject seems impossible, and, in connection with Buddhism, it brought its own natural reaction in the apotheosis of him who ordained the silence, for unquestionably apart from any theological definition, Sâkya Muni has become the god of Buddhism. "The founder received the honor of apotheosis at the hands of his disciples; miracles were attributed to him," his "simple ritual" was "enriched; finally, gorgeous temples and shrines were erected over his relics, and all kinds of legends clustered round his person; he was regarded as the Sinless and Omniscient One, and as such was openly and earnestly

worshipped." In fact, Buddhism is one of the strongest evidences we possess in favor of the necessity of belief in God, for in it we find the existence of a personal god ignored or dropped out of sight, and in time the millions swinging out of such a dangerous position into a vigorous belief in gods, of which the founder of the religion is the chief god.

TRIBAL ATHEISM.

The objection of Sir John Lubbock and others that there are tribes which have no religious beliefs depends wholly on the evidence furnished in favor of the objection; and if Sir John Lubbock's evidence is subjected to the verification of the quotations on which his evidence is based, it will be found that of all authorities on this subject he is least reliable. One wonders how so admirable a writer on other subjects could ever have grouped together such a number of partial and misguiding quotations, almost every quotation, if increased by its context, proving the very opposite of that which the writer uses the quotation to prove. His errors plainly arise from "that peculiar blindness which all students know is apt to fall on the eyes of one striving to gather material to support a theory. In such cases, as the eye runs down page after page of close print, seeking for a

scrap of information here or there, it naturally selects the sentence favorable to the theory, and passes over or does not see unfavorable sentences that positively neutralize the quotation as given." But such a method of gaining information is palpably unscientific, being calculated to give a partial view of the point at issue, whatever that may be. If Sir John Lubbock, in the hurry of a busy life, has not fallen under this common temptation, then one knows not how to explain the extraordinary fact that one of the keenest minds in the English scientific world has so persistently left undone what he ought to have done, and done what he ought not to have done, as he gave to the public quotations from other writers.

The fact is, that there is nothing harder to prove than the position that any one tribe is devoid of the religious idea, because what may seem this year strong evidence in favor of the position may be wiped clean out of the advocate's brief by the information on hand next year. This is ceaselessly occurring, and the tide of ever-accumulating information is wholly against the non-religious position. Some years ago the "black list" contained the names of the Californian Indians, the Five Nations of Canada, the Hudson Bay Tribes of Canada, Solomon and Caroline Islanders, Andaman and Nicobar

Islanders, Lepchas of North India, Baehapine Kaffirs and Hottentots of Africa, New Zealanders, Eskimo, Fuegians; but now these names are justly erased, for it is fairly proved that all these tribes have religions, and some of them elaborate systems of religion. Darwin, dependent on his partial knowledge of the Fuegians, placed them almost below the level of animals. Later investigations, however, tell a very different story. Lieutenant Masters asserts that the Fuegians acknowledge one Supreme God or spirit, and Captain Fitzroy defines the belief more accurately as "belief in a just God," and states that the Tagan dialect consists of about 30,000 words, far beyond the number of words in the ordinary vocabulary of an English laborer. Captain Parker Snow describes the Fuegians as beautiful representatives of the human race, whilst Prof. Virchow protests strongly against the idea of their being an inferior race.

The testimony of De Quatrefages on the general question of the irreligion of savages is well worthy of notice, as coming from one whose life work entitled him to speak with authority. "Obliged, in the course of my instructions, to review all human races, I have sought atheism in the lowest as well as in the highest. I have nowhere met with it except in individuals, or in

more or less limited schools, such as those which existed in Europe in the last century, or which may still be seen at the present day. We nowhere meet atheism except in an erratic condition. In every place and at all times the mass of populations have escaped it; we nowhere find either a great human race, or even a division however unimportant of that race, professing atheism."

This world-wide recognition of the religious idea is of itself a singularly striking and important fact. Theories as to how it came to exist do not come within the field of our argument, but the great solid fact should be laid hold of by the student, as of supreme value in his quest after the Being of God, for there is tremendous force in the thought that the religious idea is a universal idea, and that the marked tendency of human belief is either towards monotheism or is monotheistic.

CHAPTER III.

THE ARGUMENT FROM ORIGATION.

I N thinking over material things as they exist in the world and universe, one naturally concludes that they must at some time have originated. Not that such a thought is a mental necessity, for one can realize how uninstructed and ignorant men might suppose that the world and great heavenly bodies had always existed. But man has not conceived this latter idea; the drift of the human mind has ever been towards origination, and hence the various cosmogonies of creation, characteristic not alone of such advanced nations as the Babylonians, Egyptians, etc., but in varying degrees of such lower races as Australian tribes, the Santals and Khonds of India, the Malagasy and Polynesians of the Pacific, the Samoiades, Kamschatkans and Lapps of the North, the Bechuanas and White Nile tribes of Africa, and Aleuts, Haidahs, Chinooks, Caribs, Mexicans and Patagonians of America.

Not alone is this drift towards the idea of origination characteristic of ordinary man, but it is equally so of the most advanced modern

scientific thought, for the Nebular theory, endorsed by the greatest representatives of science, takes the origination of the world for granted, and inferentially that of the universe. Indeed, the origination of the world is so freely admitted that various scientific specialists have endeavoured to arrive at an approximate idea of its age. Wallace, 200,000,000 years; Thompson, 100,000,000; Dr. Croll, 60,000,000; Guthrie Tait, 10,000,000 or 15,000,000; Gould, 5,000,000, etc. The remarkable difference between these opinions testifies to the difficulty of arriving at approximate figures, but the effort to approximate proves that science regards the world as an originated world, something that once was not and that once began to be.

ORIGINATION BY CHANCE.

Now this origination could alone have been brought about in one of three ways, either by chance, or by the mindless action of eternal natural laws, or by intention. To speak of order, mathematical regularity, system, being the offspring of chance, is, on the face of the assertion, most improbable and becomes practically impossible when you give these effects of nature a universal character. It seems impossible to fancy that natural results might have been the exact opposite of what they are—that they are what

they are, simply because they chanced to be what they are. Under such circumstances Chance would really have proved itself a beneficent Providence which, without any intention of ordering things aright, was so fortunate as to bring about right results, i.e., fortunate enough to so weigh the constituents of the air, as to make it capable of being breathed, and to so fashion animal lungs as to fit them to breathe the air so weighed and measured. That this conjunction of myriad things suited to each other should be a great universal fact, that their existence and conjunction are really accidents, things never meant to work as they work, but fortunate enough to do so, creates such a strain on the common sense of the ordinary mind as to make the applied thought ridiculous.

ORIGINATION BY LAW.

That things are what they are through the mindless action of natural laws seems unreasonable, and this is shown by asking and answering the questions, What are natural laws? The expression really means our knowledge of the working of nature as far as that knowledge goes. Nature reveals itself to us through certain phenomena which seem to possess a sequence or order, and the aggregate of this orderly phenomena, as far as it is known to us, we call "laws

of nature," because the expression fairly seems to express the present fulness of our knowledge. Perhaps if we knew more of the phenomena of nature, our extended knowledge might lead us to coin a more accurately definite expression; but limited in knowledge, no better expression lies within our reach.

Now why does the word "law" seem appropriate? Because the fundamental idea of the word "law" is—a rule laid down to be obeyed—something to guide and regulate, an empire, a nation, a tribe, a municipality, a family, an individual. Consideration of the aggregate of the phenomena of nature as known to us reveals the fact that nature seems to work by rule or order; that it possesses constant and regular modes of working, and hence, very naturally, these clearly seen and constant modes have come to be called "laws of nature." We know, for instance, that there is such a thing in nature as Motion; experience has taught those who give their minds to such enquiries that motion acts or operates according to certain constant modes, and these modes are called "laws of motion," or in the case of gravitation the constant mode is called "the law of gravitation." Mentally, behind the laws of motion is the idea of motion, behind the law of gravitation the idea of gravitation, and their respective laws rule or govern each.

But may not these laws of nature be eternal things, unoriginated powers? May not Matter and Force and the laws governing them, be things of eternal activity? Of course it is impossible to answer such questions with dogmatic certainty. All that can be said is, that as far as scientific opinion is concerned it goes wholly against the hypothesis. "When we attribute" (writes J. Clarke Maxwell) "a quantitative equality to atoms of matter, we are forced to look beyond them to some common cause or origin. To speak of them as existing from all eternity is palpably absurd." These singularly definite words are strengthened by the words of Herbert Spencer: "We cannot think at all about the impressions which the external world produces on us, without thinking of them as caused, and we cannot carry out an enquiry concerning their causation without inevitably committing ourselves to a First Cause."

If these views be correct, it is perfectly plain that in no sense can these laws of nature be regarded as originators. As communities grow into states, law develops with the growth. Law once started rules, guides, develops; once started, it begins to create and foster, but it must be started; there must be a day or hour when any one law came into action. And when in nature we see modes of operation which

we can best describe by the use of the term "laws," and further discover that these laws are so locked and interlaced with each other as to create what may fairly be called "a reign of law," we seem forced to admit that so far from such laws being originators, they themselves must have been originated.

INTENTIONAL CREATION.

We seem thus fairly shut up to the conclusion that the world, and inferentially the universe, must have been originated intentionally, and consequently that Mind and Power must have existed behind origination. In one sense such a mind must be unthinkable, for we have not the faintest idea how a universe could have been originated, but the very fact of the existence of a duly balanced universe leads us naturally to place Mind behind Force and Matter, and Natural Law, and everything. The extent, scope, power, etc., of such mind may also be unthinkable, but the idea is not so; it rises naturally within our minds as the least strained explanation of the origin of material things. Further, this mental power may fairly be regarded as the working not of many minds, but of one mind, because all we know of the universe goes to prove that it is at unity with itself. It is not a mad chaos of land, and water, and air, a universe of

wild material contradictions and paradoxes ; but an ordered, arranged and balanced universe. It seems to teach what an old record teaches with regard to it, that one Voice said, "let (things) be," and "they were." Indeed, so orderly is it that science wholly apart from religion has coined the expression that testifies to that order, "The Laws of Nature."

Here then we can see a reason why the religious idea is universal and tends towards Monotheism. Such a Mind—capable of thinking out the creation of a universe, of instituting laws of creation and sustentation—must in the nature of things be so far removed above all human ideas of mentality as to present to our minds that of a Divine mind—omniscient, omnipresent, omnipotent—a mind of which the human mind may be a reflection, but one as far above the human mind as the human mind itself is capable of conceiving.

CHAPTER IV.

THE ARGUMENT FROM OBJECT AND ORDER
IN ORIGINATED THINGS.

THIS argument deals with all nature as we know it, and claims that its most striking characteristics are object and order, and that as object and order cannot reasonably be disconnected from the working of an intelligent mind, nature as a whole must be the offspring of the highest order of intelligence. Of course, this argument does not claim to be free from isolated aspects of nature that seem to contradict it. Such apparent contradictions crop up here and there for the plain reason that the secrets of nature yet to be mastered are far more than those already known. All that the argument can claim is, that everything in nature as far as nature is known to us, is, because it was intended to be what it is. The argument does not touch the methods whereby this Intelligent Intention performed its work, it only deals with results as they appear to us—results which seem to prove object and order. In using the word "object" the argument claims that such results imply aim and purpose, an end in view. 111

using the word "order," the argument claims that nature teems with objects that must not only have had a purpose of their own given to them, but that such objects furnish evidence of intelligent harmony between themselves and other objects of a wholly different nature. In short, the argument draws its life not only from nature as a whole, but from the most intricate workings of nature, microscopy furnishing it with material as well as astronomy.

INORGANIC NATURE.

There are few things that imply intelligence more clearly than a correct appreciation of "weights and measures." It is easy to speak of standards of length, units of mass, units of weight, but when we remember that such things are intimately connected with temperature and atmosphere, and that correct views with regard to them require a special study, the need of intelligence for a due understanding of such things becomes very apparent, and as the principle of weights and measures is ingrained in the very constitution of nature, the implication of intelligence behind that constitution is a decisive implication. Thus all matter can be reduced at least to some sixty-five or more elements; each element is composed of ultimate atoms, the atom of each element has its own distinctive weight, all atoms

of any one element being of the same weight. This is proved by the fact that the proportions in which bodies combine with each other depend upon the weight of the individual atoms which make them up, and so constant is this combining ratio or proportion that no known chemical change can alter it, the whole amount of the combining power apparently having been ordered beforehand. Thus water is always composed of oxygen and hydrogen and nothing else, and the proportions in which these elements are present are sixteen parts of oxygen and two parts of hydrogen, and so on with the ultimate atoms of all elements, each according to its combining proportion. For these reasons the late J. Clarke Maxwell stated "that each atom throughout the universe bears impressed upon it the stamp of a metric system," etc.; Sir John Herschell, "that atoms have the essential character of manufactured articles," and Dalton states "that nature has, as it were, made up the different elementary bodies into parcels of fixed weight, which is the same for each parcel of the same element."

The atom consequently becomes in nature a most important thing, for if chemically we could reduce this world to its original elements, and the elements to the atoms composing them, we would find the arrangements in connection with the weight of different kinds of atoms a perfect

arrangement. And this perfection of arrangement is clearly seen in chemical combination, when it is viewed from the standpoint of animal and vegetable life, for if the oxygen and nitrogen in the atmosphere were mixed in different proportions to those existing, death would reign universally. Thus the atom, an unseen mass of matter, is intimately connected with things greater than itself, as a world is connected with the universe.

Now one may ask, how was a fundamental arrangement such as this, which in its effects tells on all life, brought about? One can no more regard it as the result of chance than one can regard the medicine, carefully compounded by a chemist, under the directions of a medical prescription, the result of chance, for in each case everything either is, or seems to have been carefully weighed by skilled hands. Nor is it possible to conceive such a delicate arrangement brought about through what might be regarded as "a natural selection" of atoms, for from the very beginning each atom must have possessed the same weight that it possesses to-day. Hence atoms clearly require an atom weigher, a mind behind them. "We are small," they say, "infinitesimal, but we compose the world, worlds; the universe; and we do so by rule, behind us there must be a ruler."

From the study of the infinitesimal atom, we may rise to the study of the solar system, which is composed of arranged atoms, and an arrangement so perfect with reference to correspondence, shape, weight, forces of right intensity and direction meeting together to produce necessary results, that one feels dazed at the mere conception of the mental power which must lie behind such arrangements, for, although such results have clearly been brought about by the action and interaction of various laws, all the necessities of the coming order, beauty and fitness must have been mentally figured before the laws were brought into action to produce them. Thus the sun as a material body possesses a certain bulk weight, and on that weight depends the force of its attractive power, and as a consequence the unity and order of the whole planetary system. If the bulk were different from what it is, its attractive power less or more, if the centrifugal and centripetal forces were not balanced, the one correcting the other, the planets would fly off into space, and what is called the solar system would cease to be.

But these calculations, arrangements and collocations of atoms cannot be confined to our planetary system, for ours is but one of countless systems in which planets revolve round suns, and yet of other systems in which suns revolve

round greater suns, and possibly of one united empire system revolving round one mighty central sun, or central point of created attraction as yet undeduced. But no one of the countless systems which revolve round their respective suns is anything more than an arrangement of ultimate atoms, each separate atom bearing on it, as it were, the stamp of a metric system, and all combined resulting in the overwhelming empire of magnificence which we call the universe.

Further, within this great field of the universe, the united voice of all natural phenomena responds to the demands of the severest mathematics as, for instance, in the case of eclipses. Step by step the astronomer forecasts the date of the eclipse, predicts its magnitude, duration, and phases, calculates the motion of the shadow, and prepares charts exhibiting the motion—in short, enables the public to know the history and moment of the eclipse long before the event takes place. Now this mathematical certainty on the part of the astronomer arises solely from the mathematical certainty that rules the heavenly bodies; the earthly figures and calculations are but the language of the spheres themselves translated by human mind and brought within the area of human appreciation. The translation is perfect but only because the original speech is perfect—the language of a universe, the voice

of order. Hence, if it be acknowledged that the term "mathematics" covers some of the grandest efforts of human intelligence, and that it unquestionably requires a superior mind to appreciate the science, and if it be further acknowledged that the universe, as far as we know of it, is so mathematically formed, arranged and ordered, that it furnishes the noblest field for the highest type of human mind to exercise itself in, then it stands to reason that the universe which is arranged mathematically must have resulted from mind joined with power, and that each must have been proportionate to the immensity and splendor of the universe itself. Inorganic Nature cannot realize or work out a mathematical problem, and Organic Nature furnishes but one representative that can do so, namely, man, and man can only do so because man is possessed of mind. Hence as mind and mathematics naturally go together, and that we find the universe responding to mathematical axioms, we are logically driven to the conclusion that the universe is the result of an Intelligence whose mind must have thought out the laws that govern it.

ORGANIC NATURE.

The word "organ" implies fitness, some part of a living form, animal, or vegetable, fitted to

perform a particular function or functions ; thus the eye is called "The Organ of Sight," the hand the "Organ of Touch." As man and all animal forms are organic in action, one may roughly assert that they are fitted to be what they are. The marks of this fitness or intention are so common that the trouble lies in selecting the most striking proofs. In few things, however, is this fitness seen more clearly than in the healthy, undiseased, human body, which is composed of several systems, each fulfilling its distinct duty in the general interest of the whole structure. In a healthy, well-constructed body, many organs are exactly fitted for their own work and nothing else, as in the eye or ear. In other cases several different organs are so connected with each other that their associated functions tend to accomplish a single and plainly predetermined object. Thus the circulation of the blood is carried on by distinctly formed and fitted circulatory organs, but the blood could never circulate properly if the organs of the respiratory system with the diaphragm and other muscles did not do their duty. In short, the healthful life of the whole body is the result of the simultaneous and harmonious action, and interaction of all the various complicated parts of which the body is composed—a fact that it seems impossible to account for, apart from Intention.

THE VILLI OF THE SMALL
INTESTINE.

As an evidence of the beauty and utility of structure in connection with the formation and function of organs, the mucous membrane or lining of the small intestine may be taken as one example out of thousands that might be cited. This membrane, possessed of many wonderful contrivances, is amongst other things provided with a special apparatus for sucking up the digestive nourishment. This apparatus is composed of minute tongue-like prolongations, standing out from the membrane itself called "Villi," and it is calculated that there are several millions of them in the small intestine. "By their great abundance as well as their projecting form, they multiply the extent of surface over which the digested fluid comes in contact with the intestinal mucous membrane, and increase to a corresponding degree the energy with which the absorption takes place; just as the roots of a tree penetrate the soil, and suck up the nourishment, so these villi hang out from the membrane into the nutritious semi-fluid mass formed by digestion, and they suck up the liquefied portions of the food with a rapidity which is in direct proportion to the extent of their surface, and the

quickness of the circulation." These villi are connected with the mesenteric artery, through the blood vessels which aid in composing their substance, and this connection brings them into direct contact with the circulatory blood system. They are also connected with the lymphatic system of circulation through a lymphatic vessel which lies imbedded in the centre of each separate villus, so that each has a double communication with circulation, one through its own blood vessels, and the other through its own lymph vessels. Now it seems impossible to explain such organs, apart from Intention or as the result of the action of Natural Selection, and the fact that they are positively necessary for the health of man seems to rule out Natural Selection. Whatever primitive man was mentally, it is clear from his remains that he was physically a very powerful representative of humanity—a being of rude, vigorous health, hence it is not at all likely that his villi were fewer or weaker than those found in man at the present day. For the sake of argument, admitting him to have been the offspring of some animal, not man, then the question arises, were there immediate ancestors of man that did not possess villi? or did they in the long reaches of the past appear gradually, and had some past ancestor the advantage of possessing a few of them, and passing them on to his offspring?

But what possible advantage would a few villi be? and how did the nourishment of the body possessing the limited number proceed without the full quantity, for it is not easy to fancy the process of absorption going on in the first possessors of villi apart from a full representation of this special apparatus? Indeed the perpetuation of widespread mammalian life as well as that of man is largely bound up with the apparatus, for villi form an important part of the chorion or investing membrane of embryonic life so important at the early stages of the life of the embryo that one cannot easily see how either the chorion in man, or the allantois in lower animals could have done without them. Hence we appear to be naturally shut up to the conclusion that villi were intentionally provided.

THE MIMICRY OF ANIMALS.

What is called the "mimicry of animals" or suitability of their color, form, etc., to their surroundings can alone be explained on grounds of Natural Selection, or as an implanted gift having as its object the preservation of the life of the form. Thus Arctic animals are white, desert animals brown. Soles and flat fish present the speckled appearance of the sand on which they lie; fishes and crustaceans living in sea weed are yellow, and

aphides are bright green like the foliage around them, etc. That such characteristics are the result of chance is most improbable; that they are the result of Natural Selection is more than doubtful. For survival of a peculiar colored animal by means of Natural Selection does not explain how the Canadian rabbit and snowbird, the Arctic fox and ptarmigan, are possessed of the power of changing their colors to meet the seasons, how the chameleon varies its color to suit the position it happens to be in, how a number of Central African insects can imitate the color of the grass or foliage on which they light. In such cases there must be some organic influence at work in the form which enables it to make these changes, and which the instinct of the animal under certain conditions impels it to avail itself of. One can easily understand how natural selection might improve a gift of this nature, but it seems impossible to conceive how it could bestow it. It should also be borne in mind that whilst such mimicry possesses unquestioned protective powers for the animal possessing the gift in fulness, that a partial possession of such gifts would be a peculiarity and, as such, a danger, marking out the animal possessing the peculiarity in much the same way that a man with a prominent birthmark on his face, moving about in a crowd of a thousand people, will appear as a dis-

tinct memory while the nine hundred and ninety-nine might be forgotten. Natural Selection, given unimpeded opportunity to perfect its working, might produce ultimate markings of great advantage to any one animal, but the first markings would unquestionably make the animal peculiar, and hence its chances of life under many conditions would be impaired rather than improved. Consequently it seems but reasonable to regard such powers of mimicry as an intentional gift meant to aid in preserving the lives of those animals to whom it has been given.

THE EYE.

The eye from its earliest appearance in the embryo testifies to object or intention. The foundation of the eye in the embryo is a hollow tube growing out from each side of the first cerebral vesicle, and is known as the optic vesicle; this latter in due time becomes narrowed and subsequently solid, and is converted into the optic nerve. While these changes have been going on in the optic vesicles, development has also proceeded in this same region, and given rise to the rudiments of the retina, lens, vitreous humour and other parts of the eye. The retina is formed from the inner wall of the optic vesicle; the crystalline lens, which is an offshoot of the skin, is formed in a distinct cavity in front of the

retina; and subsequently that portion of the eyeball between the retina and the lens is filled in with a jelly-like transparent mass known as the vitreous humour. The cornea is also originally a part of the skin, and remains somewhat untransparent until close to birth. The iris is a muscular partition formed in front of the crystalline lens. Its central opening which afterwards becomes the pupil, is at first closed by the pupillary membrane, which is attached to the pupillary border of the iris and which usually completely disappears by the end of the seventh or eighth month of foetal life. The eyelids which are formed by folds of the skin which project from above and below at the situation of the eyeball, grow so rapidly during the second and third months, that their free margins adhere together, and remain adherent until the seventh month. The eyes are discernible in the first month of pregnancy, and the organ goes on steadily building itself up till birth.

Realizing this growth, the question arises, was the eye intended to be an organ of vision? Everything points towards intention. Thus, the retina, which is the terminal organ of vision, all in front of it being arrangements for securing that a correct image will be focussed on it, "is not merely an accidental expansion of the fibres of the optic nerve, it is in itself a membrane of

special structure, a peculiar nervous apparatus adapted to receive the impressions of luminous rays, and connected by means of the optic nerve with the grey matter of the brain." The absence of the retina would destroy the use of the optic nerve, for that, though plainly meant to convey luminous impressions to the brain, would fail to do so apart from the stimulus furnished by the retina. On the other hand, the retina would be utterly useless apart from the action of the optic nerve, for whilst the retina is sensitive to light, if severed from the optic nerve it would be useless. In the same way each part of the eye, (cornea, iris, lens, nerve, coats), whilst fulfilling a defined mission of its own, is dependent on the other parts for the due fulfilment of its work, the whole constituting an organ of vision so associated and interdependent as to preclude the idea that its several parts could have come together by chance.

THEORY OF EVOLUTION OF EYE.

Further, one cannot avoid seeing insuperable difficulties in the gradual evolution of an eye apart from intention, for far back as we can go in the records of animal life, the eye has not only existed, but has done so as an organ of most beautiful and beneficial construction, as may be seen in the eye of the Silurian trilobite. This organ does not pass onwards from a simple

and imperfect eye to one complex and perfect. It appears at the very first in the fulness of perfect adaptation to the uses and conditions of the class of life to which this form of eye is appropriate.

A further difficulty connected with the idea of the evolution of the eye is found in what evolutionists take for granted in connection with it. Natural Selection with Darwin is like the fairy godmother in the fairy tale that always had ready at hand the exact thing needed by her godchild, with this difference, that the fairy godmother acted intentionally, whereas natural selection, we are told, never does. Darwin's theory as to the eye is that, unintentionally a nerve in some living creature's head became sensitive to light; this having once taken place, then all necessary to build up a useful eye followed as a matter of course. A thick layer of transparent tissue has its spaces filled with fluid and a nerve becomes sensitive to light, then every part of the layer keeps slowly changing in density, separating into layers of different densities and thicknesses, such layers being placed at different distances from each other, and with the surfaces of each layer slowly changing in form; and all this takes place, we are asked to believe, apart from any intention of evolving an eye.

Natural Selection unintentionally keeps watching and carefully preserving the slightest profitable change in the transparent layers until after millions of years a living optical instrument is formed, which was never intended to be an instrument of light, and might as far as intention is concerned have, through possible contingencies, turned out something wholly different. Authors sometimes give advice that they do not profit by themselves, and one cannot strive to master this hypothesis as to the evolution of the eye, without feeling that Darwin needed to give more thought to Darwin's statement—"To suppose that the eye with all its inimitable contrivances, etc., could have been formed by natural selection, seems, I freely confess, absurd in the highest degree."

Further, Darwin takes for granted that a gradually evolving eye would be for the unquestioned advantage of the subject of such evolution in the struggle for existence. But surely this is open to question, for might not a gradually evolving eye place the owner of it at a disadvantage in the struggle? We may fairly take for granted that animals originally eyeless were in every way suited to their surroundings, and lived as comfortable lives as such animals are in the habit of living. It is true that such were blind, but their surroundings must have been suited to

blindness, and as they never knew what sight was they could never have felt what we would call its loss. Suddenly, or it may have been very gradually, a nerve, presumably connected with the brain of one of these blind forms, becomes sensitive to light, placing it in a state of nervous feelings totally different from its fellows; and as the nerve would certainly not be an eye, at a disadvantage as compared with its fellows, for it would experience a number of novel, possibly painful, and certainly useless sensations that might make its life a very sad one, just as persons suffering from nerve inflammation are not by any means the most likely to come out victors in the struggle for existence. Indeed we may suppose that a nerve becoming sensitive to light might become a disease or injury to ease and hence an obstacle to placing the animal suffering from it upon the list of animals necessary for the evolution of life organs. On these, and many other like grounds connected with other organs, we seem forced to the conclusion that the eye was intended to be an organ of sight, and as such implies a creative mind behind it. In the early ages of telescope-making, the makers were sorely puzzled because, work how they would, the pencils of light, in passing through the glass lenses, were separated into different colours, tinging the edges of the object

as if they were viewed through a prism. At last Dollond began his experiments, and arrived at the two following facts:—First, that light fell from heaven on the human eye, just as in the case of the telescope, with all this trouble of mixed colouring; but, secondly, that as the light passed through the combined fluids of the eye the difficulty was remedied before it reached the bottom of the eye. Consequently Dollond imitated these fluids by making an object glass of crown and flint glasses, which, through their counteractive powers, took the place of the eye fluids, and perfected the telescope.

Now, here is a case where advanced science, as a designer, has been flung back on the eye as an instrument, and the conclusion is irresistible. If the achromatic telescope of Dollond bears on it the marks of a mind working out a design (and who could deny it), none the less does the human eye, which was the parent of the telescope, bear on it the marks of a mind carrying out a design also.

This conclusion is in no wise injured by any optical defects that may exist in the eye as an organ, or by the further fact that there are different kinds of eyes in different animals. As to optical defects arising from (1) the curvature of the refractive surfaces, (2) from the dispersion of light by the refractive media, we are told by

McKendrick that "such defects are not appreciated, have little or no influence on our sensations, and in one case, namely, the aberration of sphericity, the defect is corrected by optical arrangements within the organ." It should also be borne in mind that the influence of time on the organ coupled with that of transmitted organic weaknesses may account largely for what a modern physiologist calls "The optical imperfections of the eye;" for as early man was physically a stronger man than his modern representative, so his eyes may have been perfect; in other words, primitive man may have had no experience whatsoever of myopic, hypermetropic, or even presbyopic eyes. With reference to different kinds of eyes, such as eye dots in *Medusæ*, *Annelidæ*, etc., or the compound eye of insects and crustaceans, whatever the nature of the organ may be it is suited to the condition of life in which the animal lives, and as far as we know it suffers no inconvenience, or is placed at no disadvantage with its fellows in the struggle for existence.

GENERAL EVIDENCE OF INTENTION.

Carrying on this train of thought with reference to object and order in nature as evidencing a creative mind, it seems impossible (certainly in a work of this kind) to attempt even to classify

the myriad cases that might be produced in favor of the theory. In fact, the evidence for object in nature seems only to be bounded by our knowledge of nature, and as that knowledge increases, so the evidence for object in nature increases. From lowliest microscopic Algæ up to noblest plant, from organless Amœba up to man himself, from beast and bird, and fish and fowl, and leaf and flower, goes forth one loud testimony to object and intention, the testimony that man has placed in words, that some of the greatest scientific minds that ever lived have endorsed as correct. "He made us, and not we ourselves." And this testimony stands out boldly in spite of some things connected with organic nature that seem to make against the hypothesis, for in truth the evidences in its favor are so overwhelming that the cases cited in opposition seem almost insignificant. As yet man does not know everything. Scientific investigation has not run its course and reached its limit, and the time may come when such things as claimed "useless organs" may yet be regarded as evidences of intention. Indeed, as it is, the objection with regard to the stunted wings of the ostrich and penguin is practically disposed of, for it is now freely admitted that the wings of the ostrich, though useless for flight, materially aid the rapid locomotion of the bird, and that

the so-called wings of the penguin are useful as paddles. Geologically, birds are poorly represented amongst fossils, but it is worthy of notice that the wings of the earliest known Jurassic birds prove that they were "poor flyers," and that some Cretaceous birds had "short, ostrich-like wings," so that possibly, if geology ever comes across a fossil ostrich and penguin, it will be found that stunted wings will be characteristic of the former and paddles of the latter.

OBJECTIONS.

There are two objections against object and order in nature, as proceeding from intelligence, well worthy of notice.

1st. That for sake of argument, assuming the existence of a Divine Being, it degrades the divine ideal to regard Him from the standpoint of a Great Mechanic, moulding and fashioning things after ideas of pattern, form, etc.

This very common objection assumes a position that no one of reverential mind, or, indeed, of common sense, takes; for no apologist worthy of the name has attempted to define God's actual method of creation as applied to forms of life distinct from man. What is known of the universe and what is naturally realized in connection with a Divine Being, would lead to the supposition that God forecast a universe, in-

stituted potent laws for its creation, set those laws in motion as instruments of His will, and as a result of their working as His agents, created a universe and all things connected with it. All that the argument from object and order in nature seeks to establish is, that however the universe came to be, there is associated with it such evidences of object and order as force us to acknowledge that it must have been thought out, intended, forecast, in such a manner as only the mind of God could forecast it; in other words, that a Majestic Intelligence greater than the universe itself must have called it into being.

The second objection practically asserts that there is no need of God in connection with nature, that its existence can be rationally explained by a widespread application of the hypothesis of evolution, and that object and order as claimed to be seen in nature is the undesigned outcome of the action of natural laws, matter, force, etc.

This position might have standing room if the evolutionist could answer the questions: Whence came Matter? Whence came Force? Whence came the laws governing both? For in these questions appears to lie the whole secret of universe-making; indeed all object and order must originally have been infolded in them. But Matter, Force and Law, as far as we

know of them, are mindless, unintelligent things, and no system of evolutionary thought can regard them otherwise. And yet, according to evolution, these palpably unintelligent things created a universe existing under stern laws of mathematics, and exhibiting in all its aspects signs of an intelligence greater and grander than the universe itself. Surely the admission of some Intelligence proportionate to the grandeur of the work is reasonably demanded, unless the evolutionist is prepared to take the position that intelligence cannot be inferred from intelligent work, or will inferred from evidence of directed action.

NATURAL SELECTION.

Much the same may be said with regard to undirected, unintelligent Natural Selection accounting for all the varieties of life in the natural world.

Most evolutionists stake the main work of the development of life on Natural Selection. Given the struggle for existence, the strong and the weak taking part in that struggle, the weak going to the wall, the strong selected to survive through Natural Selection, and every species of animal and vegetable life is accounted for apart from Intelligence or Design in any form.

Now it is admitted that there is evil, and

sorrow, and a struggle in the world, but such admissions do not of necessity lead to the consequences claimed by evolutionists. For it is perfectly clear that Natural Selection is not an irresistible law, sweeping on its ruthless course without let or hindrance, crushing to death what it regards as unfit to live, and preserving what it considers possessed of things favorable to life, but one of many laws, and like all laws balanced and bounded by the action of other laws. Admit the existence of Natural Selection, yet it is plain that as an active power its undue influence is guarded against by the due action of at least two other laws (probably many more), the law of Natural Protection, and the law of Equalization.

THE LAW OF NATURAL PROTECTION.

In the law of Natural Protection, we see a power which steps right into the struggle for existence, and instead of protecting the strong, seems ordered to protect the weak, that it may preserve and retain and keep them alive, and in so doing place a restraint on the ruthless working of Natural Selection.

In the brute creation the weak are constantly preserved by the instinct, bravery and strength of a powerful parentage. You may easily steal

the weak and sickly whelp of the tiger while the mother is absent; but you will be more guarded in obtaining possession of it with the raging form of the powerful beast crouching over it, and with the roar of the male tiger sounding through the jungle. It is not alone in this and countless cases a question of the strength or weakness of the cub; it is a question of the united physical power and instinct of parentage, combined against you through the whole of the brute creation, and determined to resist you to the very death, before the strong will allow the weak to perish.

Further, it seems necessary to hold that this law of Natural Protection must have been exercised over man himself. If we adopt the theory of evolutionists, the First Man becomes a trying puzzle. The law of Evolution could not give us a perfect man, so mentally endowed as to be able to gather around him those weapons of defence and protection, which would have made him strong to resist the physically stronger. He must have been a lonely, solitary creature, surrounded by deadly foes in the animal world, and with climate and opportunities of obtaining food, suited to his new conditions, all against him. Midst the battle for existence, and under the law of Natural Selection, which selects the strong and rejects the weak, he ought

to have been literally crushed out as an unprofitable variety. But he, weak amidst the strong claimed as his ancestors, survived and peopled a world; in other words, he was naturally protected by the working of that mind with which from the very first he must have been endowed, and which enabled him, though physically weaker than his enemies, to conquer and subdue them.

Then explain it also how you will, where human love exists, the irresistible working of Natural Selection is driven out before it everywhere. Even in lowest life, the hungry cry of a starving child gives energy to the foot of a strong-made father in his hunt for food, and many a war path has been tracked through lonely forests, as the strong came to the rescue of the weak, to win back a stolen child, or save unharmed a timid girl. The weak would always go to the wall, save for the law which brings the strength of love, or the strength of muscle, or both combined, to the rescue of the weak; so that the weak is as the strong, the dwarf is in one sense a giant, and the defenceless, irresistible.

And this is still more apparent under the highest teaching of human love and sympathy. There is a mighty power in the world, ever increasing, which only lives to protect the weak. A power that tends the sick, and builds the

hospital, and trains the nurse, furnishes the free medicine, and provides the ablest skill. A power that lingers in tender ministrations over the poorest of the poor, the weakest of the weak, the most loathsome of the diseased. A power that teaches us that evil is to be remedied by love and gentleness and pity ; that the weak are not of necessity to die of weakness, or the poverty-stricken to die in a ditch, because of poverty, or climate, or want of food ; or through uncared-for debility and wretchedness. This power may be called Judaism, Christianity, Morality—anything ; but it exists and works, and the wider its area and the stronger its strength, the less room remains for the workings of Natural Selection, which only exists to crush out the weak and enable the hand of a man to snatch from the hand of a woman the last crust, that fairly divided might preserve the lives of both.

Where man is uncivilized the care of the weak runs as far as love and family relationship run, and sometimes is wholly absent with reference to the aged. In such a state of society Natural Selection might have a large field to work in, for the young, strong and well fed would possess great advantages. But where civilization exists the care of the weak becomes a national characteristic, and cities abound with Medical, Surgical,

Maternity, Ophthalmic, Cancer, Consumptive, Contagious Hospitals, meant wholly for the preservation of the weak, and with Lunatic, Blind, Deaf and Dumb and Orphan Asylums, Homes and Alms-houses for the aged poor, and a number of other institutions all carried on in the interests of the weak and the degraded, in the interests of that very class that Natural Selection, left to itself, would kill, or that the law of Equalization, left to itself, would palpably reduce. For although to a limited degree Natural Selection may work in an hospital, the gain arising from the highest skill brought to bear on the death rate of the weak is wholly on the side of a class of life that, left to itself, would go to the wall; in other words, the greatest barrier to Natural Selection is that noblest of all earthly professions—the Medical, and the higher its perfection in pathological, medical and surgical skill, the more crippled and confined the action of Natural Selection amongst the sons of men.

THE LAW OF EQUALIZATION.

In the law of Equalization we see another power which steps right into the struggle for existence and impedes the law of Natural Selection, by equalizing the chances of life or death, thus bringing the strong and the weak to an

unmistakable level. In a limited volume of this description it would be impossible to give full details of the working of this law, but the author can assure his readers that its working is as palpable amongst all classes of life as is the claimed working of Natural Selection.

In reviewing the methods by which death comes to various forms of Microscopic life, apart from age or disease, one finds three methods, each of which bring the chances of life for improved and unimproved varieties to an equality.

Wherever death becomes imminent to smaller forms, through their getting into strong ciliary currents, which convey them as food to the mouths or orifices of larger forms, death seeks the strong and weak, the healthy and sickly, the best fitted and the worst fitted alike. Careful study of the action of ciliary currents proceeding from a form like that of a Rotifer, proves clearly that as a rule "there is no escape in that war," and that in exceptional cases where there is a chance of escape, the smaller and lighter forms on the margin of the current appear to be more likely to get free than the stronger, on the principle that in a river a chip is often stranded when a heavy log is carried forward. The same principle holds true of the Rotalia and like forms that seek food by threadlike protrusions of their bodies through shell orifices. As the threads of

such forms are thrust into the water it is impossible to say what improved or unimproved form of animal or vegetable microscopic life they may come in contact with; hence the improved or unimproved run exactly the same chances of escape or death.

The second form of death is equally outside of discrimination, *i.e.*, death arising from fish feeding on the green substance covering stones and rocks in rivers, streams and pools, which substance is, according to the season, filled with *Philodinæ*, *Vorticellæ*, *Meliceræ*, *Stentors*, etc. Here the methods of fish feeding are wholly destructive of any kind of selection. Tadpoles, catfish, etc., browse over a given space till they clear out everything, and then move to another space, whilst chub, minnow, etc., as a rule, tear off sections and strips teeming with life and bolt them wholesale.

The third method of death arises from the sudden or gradual evaporation of the water in which microscopic forms live. Here there is but little chance of escape save for forms possessed of the power of maintaining life under dry conditions (encysting) or for smaller forms. If an ordinary microscopic slide be evaporated it will be found, as a rule, the smaller the form the greater the chance of life, for large and powerful representatives of any species quickly melt

out of existence, whilst smaller forms of the same species continue lively and vigorous, the last to melt out being the smallest.

Hence it may be claimed that, as far as general microscopic life is concerned, there are at least three widespread methods of death, which in some cases wholly paralyze, and in others materially limit the working of Natural Selection, by reducing the chances for strong and weak to an equality, or if there be selection, selecting the weak.

The same law plainly applies to a wide field of Radiate life, to those forms which cannot be said always to seek their food, but to whom it is largely brought: such as sea urchins, star fish, sand stars, sea slugs, sand swallows, sea bask, etc., etc.

Wide as is the field of Insectivorous life, there are few if any departments of it in which this law of Equalization may not in some sense be seen working, and wherever it works it paralyzes or limits Natural Selection. What will the fate of the fittest to survive be in the foliage of oak, beech, or poplar, when cockchafers leave the trees as bare as if they had never budded? or what prospect of survival is there for the fittest in any vegetable form when the larvæ of locusts, grasshoppers, etc., are hatched out and in their winged state begin their career of destruction?

or what advantage has an improved gnat over an unimproved, as the dragon-fly suddenly swoops into a cloud of gnats? In the case of the deadly tsetse-fly of Africa, which works in defined belts, if there be any discrimination, it seems likely that it works against the strong, for it follows the larger game and disappears with them. But there does not seem to be selection in personal attack, for, according to Livingstone, weak and strong alike suffer; and the same may be said of the attacks of whame and gad-flies.

Then many cases may be cited where, as far as life is concerned, a favorable variety of lower forms useful as food to Mollusks is in no better position than an unfavorable. In scallops, oysters, mussels, cockles, etc., the gill fringes are covered with cilia or hair-like processes, which by constant vibration create powerful and rapid currents, which, sweeping over the entire surface of the gills, hurry towards the mouth, in a perfectly indiscriminate manner, the living food supply. In the case of the Periwinkle, it grazes on marine pastures as cattle on land, feeding straight on, and swallowing everything within a given space, and in the case of the Northern Clio the almost countless suckers on its tentacles prove clearly that it is formed to make an indiscriminate onslaught on the tiny creatures forming its food supply.

The methods of gaining food characteristic of Fishes seem at first sight to support the hypothesis of the strong destroying the weak, for unquestionably a large proportion of the food supply of fishes is furnished by weaker forms of fish, *i.e.*, fish feed on fish. But then as a rule they feed indiscriminately, a method that destroys the chances of improved varieties of fish, forming food supplies, escaping. Mackerel in feeding follow schools of herring fry, and swallow wholesale, and conger eels, sturgeon, the white shark, etc., are such voracious eaters, that they will swallow almost anything. Though whales, porpoises, etc., cannot be classified as fish, yet for temporary convenience they may here be regarded as such. In the case of the Greenland or Right whale, the destruction of life for food is not only indiscriminate but is enormous, one single mouthful meaning a rush of water that engulphs thousands of crustaceans and pteropods, and as the Right whale seeks out shoals of these forms the wholesale destruction can scarcely be computed, and much the same may be said of the Roquail and other whales, which feed mainly on squid and the smaller forms of cuttle fish. Porpoises also follow shoals of mackerel, pilchards and herring, swallowing indiscriminately a mass of struggling life, and dolphins feed in the same voracious manner on

crustaceans and fish. One might as well speak of an improved variety of man having a chance over an unimproved in the rapids of Niagara as of the chances of an improved fish when any of these larger forms swim through a shoal of small-fish life, filling and refilling their mouths as they proceed.

How far Birds exercise a choice in food material is open to question, but it is plain that, in many cases, no choice exists, and consequently the chances of life are equal as far as the prey of such birds are concerned. As the giant condor soars over a flock of fleeced vicunas; as owls make their sudden and silent foray on nests of young birds; as the night jar wings its way through a flight of moths; as the woodpecker clears the tree-bark of the hidden insect life beneath it; as seed and grain eating birds consume indiscriminately, one finds it hard to fancy how under such circumstances Natural Selection could ever act.

In the wide field of Mammalian life this law of equal chances is also apparent, the habits of many of the carnivora, as they seek for prey, precluding the influence of selection. As a rule none of the great Cat family hunt or select their prey, but, lying in covert close to spots where other animals resort, spring from their concealment and deliver the death blow suddenly.

When a hungry lion springs over the thorny wall of a zereba, it often leaps on the animal it kills, and having gained what is essentially chance prey, releaps the enclosure with its prey in its mouth. In the tiger, its lying in wait is palpable. It has no idea what prey may come within its reach; it waits and takes what comes. In short, of all these animals the chance of prey escaping through keenness of sight or swiftness of foot is almost impossible, on account of the cunning of the animal in hiding and the rapidity of its attack.

When we come to Man, we reach Mind, and may consequently look for selection in food supply, but, unfortunately for Natural Selection, Man will always select the best for consumption, not the poorest. The kitchen middens of Denmark, composed of oysters, cockle, periwinkle and mussel shells, prove very clearly that primitive man made a selection, but if he did, the best perished and the weakest survived. It is clear also from the nets and hooks used by the lake-dwellers of Switzerland that they made their hooks large, and their nets wide meshed, in order to kill the very forms that Natural Selection would have preserved, *i.e.*, the strongest and best developed.

Then there are Methods of obtaining food characteristic of savages, that if they do not destroy the best, bring strong and weak to an equal level of death or escape. Australian sav-

ages will surround a given space of bushland and drive great and small prey to the centre, where they slaughter them indiscriminately. Amongst some South American Indians fish is killed by throwing the narcotic euphorbia into deep pools, bringing all within the pools to the surface, and Chinook Indians draw salmon within reach of their spears by waving torches. In both these cases, narcotic and torch alike are instruments to bring about a wholesale, or chance harvest of the fish within reach.

Apart from early man and his food supply, one can see many ways in which the exercise of his will blocks the action of Natural Selection in the onward and upward development of the race itself. Sparta unquestionably helped the work of Natural Selection by training strong women to become the mothers of strong children, but its success as a breeder of physically powerful men was only a question of time, as it must always be with any nation that surrenders the flower of its manhood to war. No nation can go on century after century culling out its finest men as soldiers, and losing such soldiers in repeated wars, without lowering in course of time the physical standard of the nation. Hence the great secret of the almost total extinction of magnificent tribes in Africa and elsewhere where tribal wars were unceasing. And it is becoming even worse in our own day, wherever the Christian feelings

or diplomacy of nations cannot avoid war, for war with us is not an accumulation of individual deeds of brave men acting in concert, or bravery combined with military tactics, or a mere question of bodily weight; it is fast becoming a strife of military machinery. Artillery is meant to kill men, to reduce the living fighting force of an enemy. As it becomes a greater power, each nation must seek to obtain the power at its best, and behind it armies proportionately large, to bear its desolating fires, and yet be strong enough to follow up in charge, assault, or defence, its influence on the strife. Instead of time advancing the human race by Natural Selection in physical and mental strength, force and power, the drains that future wars, if carried out on such lines, must bring on the nations of earth cannot fail but to limit materially the general advance.

It seems reasonably plain, therefore, that these laws of Natural Protection and of Equalization must in the nature of things retard the triumphant, irresistible progress of Natural Selection. But if that be retarded, and in countless cases completely paralyzed, then the main factor connected with Evolution becomes a limited factor, and falls into the comparatively subordinate position of many other laws, which, whilst doing their part to aid in supporting a general empire of law, cannot fairly be regarded in the light in which evolutionists regard it.

CHAPTER V.

THE MORAL ARGUMENT.

THIS argument is based on the sense of responsibility which seems part and parcel of Man as a reasoning Being, and which his reasoning faculties endorse as a correct and proper sense. Hence Man is moral in proportion as he regards himself responsible, for even where responsibility is weakest, it is the chief element which lifts him up above the brute creation, and where cultivated its fruits are acknowledged to be in every way beneficent. This responsibility seems to be a necessary or elementary principle of the nature or constitution of Man. Thus, on questioning my individual consciousness, I find that when I obey the law of what I understand as justice, I have a strong supporting sense of acting rightly, and a further sense of happiness arising out of the action, but if I disobey the law I have an equally strong sense (though I may not show it) of acting wrongly, and sometimes a sense of shame, disgrace and meanness so strong that my shame becomes my shameful secret, and I hide it away and dread its revelation. Now all this, to whatever degree felt

implies responsibility, and that, not an ordinary responsibility to law or social custom, for the shame is capable of being experienced on a desert, where one shipwrecked sailor does a palpably unjust act towards another. Hence the existence of this moral sense involves the existence of a standard of moral rectitude, by reference to which the morality of my acts is measured. I am responsible because I instinctively feel that as an individual I am living under a great rule and measure of justice, goodness, etc., silent, yet operative.

(I) This sense of responsibility may be found amongst the most ancient nations, and to-day, amongst the most savage and degraded tribes, for there is no tribe known without its tribal sense of right and wrong, of justice and injustice, its responsibility to duty in connection with Right, and its idea of present or future reward or punishment as the result of duty done, or left undone. Of course, the standard of Right may be most degraded, the duty arising out of that standard may lead to cruelty and bloodshed, and what to us is revolting indecency, but behind all these fruits of hereditary, barbaric uncivilization is the sense of Right and Wrong always present in some shape, and in whatever shape implying personal responsibility to a law which governs strongly the human conscience.

This sense of Right and Wrong and of responsibility to God, or to the gods for personal conduct and of need of pardon to ease us of deserved penalty, runs through the Rig-veda of India clear and distinct as in the following extracts :

"If we to any dear and loved companion
Have evil done, to brother or to neighbour,
To our own countryman or to a stranger,
That sin, do thou, O Varuna, forgive us."

"If ever we deceived like cheating players,
If consciously we've erred, or all unconscious,
According to our sin do thou not punish,
Be thou the sinners' guardian in thy wisdom."

The necessity of right-doing in these words arises from a consciousness of the omniscience of God.

"Whate'er exists between the earth and heaven
Or both beyond, to Varuna open lies."

"Whoe'er moves, or stands, who glides in secret,
Who seeks a hiding-place or hastens from it,
What things two men may plan in secret council,
A third, King Varuna notes it also."

In the Rig-veda is found the two ideas so contradictory to the human understanding, and yet

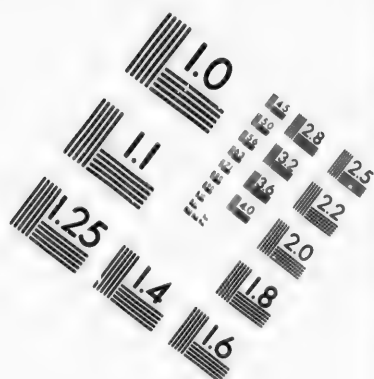
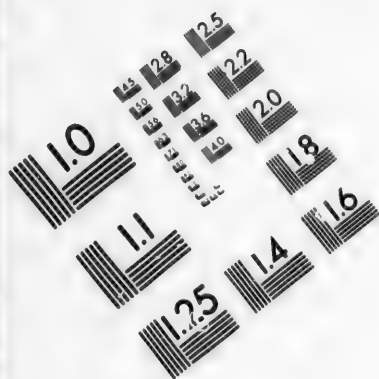
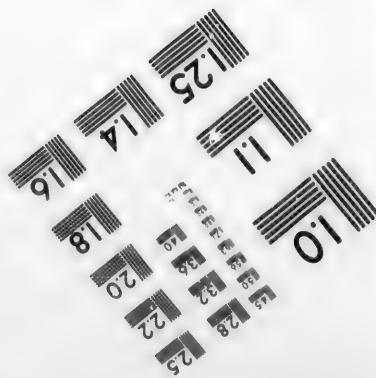
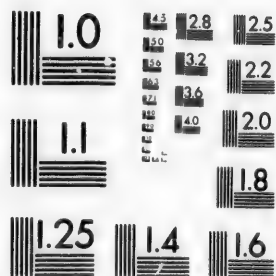


IMAGE EVALUATION TEST TARGET (MT-3)



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so easily reconciled in the human heart, the eternal laws of right and wrong established by God, punishing sin and rewarding virtue, and yet, the same God, willing to forgive, just and merciful, a judge and yet a father.

"Forgive the wrongs committed by our fathers,
What we ourselves have sinned in mercy pardon,
My own misdeeds do thou, O God, take from me,
And for another's sin let me not suffer."

"We turn aside thy anger with our offerings,
O King, by our libations and devotions,
Do thou, who hast the power, wise King eternal,
Release us from the sins we have committed."

The sense of right and wrong and of man's responsibility is clearly defined in the Zend Avesta of Persia. Man is in contract with God, God being the maker of six great contracts, any one of which if broken renders the sinner liable to a distinct punishment in hell for the breach of that contract. These liabilities, however, may be averted by atonement, but such responsibilities and liabilities lie at the root of the Zend religion.

In the Shû King of China the great underlying religious thoughts are obedience to God (Heaven), and reverence for Holy things; obedience and reverence constitute right, disobedience

and irreverence, wrong. Out of these thoughts spring reverence and submission to rulers, *i.e.*, given the model ruler and the model people will appear. The great thought of rule stretches up from the lowliest earthly father to God, the great submission from the lowliest subject to the Emperor. From the standpoint of the Emperor this sense of responsibility may be seen all through the Shû King. Thus Pan-Kang says: "Were I to err in my government my great ancestor would send down on me great punishment for my crime and say, why do you oppress my people?" A teacher of the Emperor says: "In its inspection of men below Heaven's first consideration is of their righteousness. It is not Heaven that cuts short men's lives, they bring them to an end themselves, hence your majesty's business is to care reverently for the people." To an evil king his instructor says: "Son of Heaven, heaven is bringing to an end your dynasty, by your dissoluteness and sport you are bringing on the end yourself. Our people now all wish the dynasty to perish, saying, why does not Heaven send down its indignation?"

The same sense of right and wrong, of suffering for evil and reward for good, is characteristic of Buddhistic teaching, as seen in the following extracts from the Dhammapada (Pali Buddhist):

"The evil-doer mourns in this world, and he mourns in the next, he mourns in both. The virtuous man delights in this world, he delights in the next, he delights in both." "He who says what is not (true) goes to Hell."

In the *Sutta-Nepâta*, the volume of primitive Buddhism, responsibility is very apparent. "Some Brâhmanas are continually caught in sinful deeds, and are to be blamed in this world, while in the coming world Hell awaits them, birth (rebirth) does not save them from Hell."

This sense of responsibility is seen equally clearly amongst the most degraded heathen tribes, and a high sense of right, as contrasted with wrong, often appears in the most unexpected quarters. Livingstone, writing of the Baka-lahari, Bechuanas, Bakwains, states: "Respecting their sense of right and wrong, they profess that nothing we indicate as sin ever appeared to them in any other light, except the statement that it was wrong to have more wives than one." According to Colenzo the Kaffirs explain the secret of Right and Wrong by the conflict ever going on between Ugovana the Evil One, urging them to hate, kill, and steal, and Unambeza bidding them leave all this. This conflict as felt in themselves is spoken of as the double heart, or strife of flesh and spirit." Livingstone states that "on questioning the natives of South Cen-

tral Africa as to knowledge of God, good and evil, etc., they scouted the idea of any of them having been without a tolerable clear conception of such subjects ; " and DeChaillu that " the natives of Ashango Land trace back Right and Wrong to the action of good and evil spirits." The Weddas of Ceylon, a singularly inferior race, possess a clear distinction between Right and Wrong, moral notions leading them to regard theft, lying, or striking one another as inconceivable wrongs." Amongst the Cherokees, Mayas and Peruvians, the first Roman Catholic missionaries were horrified at finding that preservation from wrong-doing lay in a rite appallingly like Christian baptism. This, which was connected with the giving of a name, was regarded as freeing from inherent sin through the formation of a new heart. The Shamanism characteristic of the Ural Altaic peoples is based upon the recognition of good and evil influences operating on the individual, the Shaman or Wizard priest being the intermediate power between Erlik, the king of the lower world, from whom death and all evils come, and Kaira Kan, the god of highest good. Right and wrong, evil and good, are regarded as the great powers over life, and hence some races worship and propitiate Erlik in order to have him a friend for good, rather than an enemy for evil.

But he who obeys Kaira Kan is on the right road, the good will of Erlik being only a help that clears the road of terrible obstacles.

(II) This responsibility is further seen in the universal idea of reward or punishment in a future life. Punishment, as a rule, is regarded in connection with ills done, and not as an excuse for causing pain, and reward, as a rule, is regarded as something conferred because something deserved, and these moral distinctions, which in some cases are characteristic of the most degraded tribes, imply a standard of rectitude to those who make them. The savage did not make the standard, he may often rebel against it, but none the less does he feel that where good, according to his idea of good, is done, it deserves reward, and wrong, according to his idea of wrong, deserves punishment.

Amongst the native Australians belief in Heaven as the place of reward, and hell as the place of punishment, is apparent. The Queensland tribes speak of Heaven as Yalairy—the nice place; the North Australians call Heaven Raka, the place of plenty, and Hell Tagcani, the foodless place. The Esquimaux, according to Dr. Rink, place Heaven underground, a warm, comfortable place where the good go, whereas the evil ascend into the cold, upper world, where they suffer from freezing and famine. The

Tasmanians, according to Clarke, believed in a heaven in the stars reserved for the meritorious. The Solomon Islanders believe in a good spirit who lives in a happy land whither all the good go after death, the evil being transported to the crater of Bagana, the home of the great evil spirit; the Figians believe in heaven and hell, the Battaks of Sumatra in a kind of purgatory leading to a paradise, and in the annihilation of the wicked; the Dyaks of Borneo in an eternal world like this, having rivers, trees, crops, etc.; the Tenember Islanders in a heavenly island, the home of the good, and all American Indians in an eternal world like this, but full of happiness. The more fresh light is gained on the religion of savages the more clearly it appears that spiritual responsibility is associated with a varying appreciation of the two states awaiting man after death, heaven and hell.

(III) Again, this responsibility is seen in ordinary human intercourse. The exercise of all intercourse is based on the supposition of truth, justice, obedience to law, save in the case of those weak in mind, or avowedly depraved. Even where these principles are professed to be held, apart from their exercise, even there the profession is an acknowledgment of the principles, hypocrites and schemers feeling that their conduct is cloaked so long as they can keep in appar-

ent union with the guidance of such principles. We naturally treat men as if they with ourselves were bound by these principles. Every legal document, every treaty between civilized races and savage tribes, and between savage tribes themselves, gives evidence of a right course, and seeks to provide against the adoption of a wrong course, and in many cases define penalties for the latter. Even in degraded savage life, no matter how low the standard may be, one savage treats another as if he expected him to act on the lines of savage law and order as between man and man—in a word, the standard may be degraded, but it exists.

(IV) Further, this responsibility is seen in people that are cut off by natural defects from intercourse with their fellow-creatures. Mr. Large, a noted specialist in the treatment of the deaf and dumb, asserts that the discernment of right and wrong by deaf-mutes is equal to that possessed by hearing children, and because of the certainty of this he advises the same kind of punishment for deaf-mute children as that given to hearing children.

In the light of these facts the great question arises, to whom or to what is man responsible?

1. It is plain that this feeling of ultimate responsibility has no necessary reference to any class of men, for the noblest evidences of honour,

right, and justice have been seen in savage life where every man was his own master, when regarded apart from his spiritual convictions. Further, where law, as we understand it, does exist, and crime is punished with a strong hand, keen and unscrupulous minds will, if possible, evade its powers, but the evasion, even where successful, does not always kill out the sense of responsibility, for cases are well known where successful evasion went side by side with remorse and wretchedness of mind that made life intolerable, and even led to suicide.

2. Neither does this feeling arise from an irresistible law of responsibility, because intelligent beings may train themselves under certain feelings to act as wholly irresponsible agents, as in the case of Nihilists who openly avow that they are morally responsible to no one, or no thing. How far in such cases the actual sense of responsibility is killed it is hard to say, but the existence of such cases proves that however widespread and general the law of responsibility may be, it may be violated by the exercise of that free will or choice which is plainly characteristic of man as an individual.

Now if this responsibility has no necessary reference to humanity, law or fate, what has it reference to? Something tells me to be just, truthful, good; if I am not these things I feel

that in some way I am violating these peculiar attributes of my nature, a feeling that I do not necessarily possess towards the culture of my mind or even the care of my body. This commanding, influencing power cannot be a material thing like a stone, or a vaporous thing like a cloud, or a dead thing like a mechanical law; it must be something which itself appreciates justice, truth and goodness, and is itself truthful, just and good. But nothing that we can possibly imagine could appreciate such things save mind, and hence there grows up before us responsibility to something that is possessed of Mind—in short, a Person, and this realization seems to fit in naturally with human thought.

OBJECTIONS.

(I) To this line of argument it is objected that man, like everything else in Nature, is placed under laws by which he is irresistibly governed, so much so that human acts can be averaged before being performed. Hence it is folly to speak of him as responsible in any other sense than a stone is responsible to the law of gravitation, consequently his morality, where it exists, is a mechanical element in his nature, that may be cultivated and improved by education, culture, etc. In answer to this it may be said, that whilst Man in common with every-

thing else is under law, all such laws seem subject to his mind and freedom of will, and the blessings or penalties of such natural laws depend on his choice of action. Hence, whilst it is perfectly true that a stone must gravitate, it is not true that man must murder, or must steal, or must be just and upright. It is plain that man is placed under wise laws which, if obeyed, preserve his health of body; if disobeyed, injure it. Yet he can certainly fling aside his responsibilities under such laws, and running realized risks, can, of his own free will, break every known law of health and suffer accordingly. In the same way a man can deal with the laws of Justice, Truth and Goodness; he may submit to them, or refuse even to gravitate towards them, and the fact that he can mentally settle how he will act towards them proves his freedom of choice under them. That the crimes of a community, or city, or Empire, may be averaged in advance of their committal, and that consequently criminals cannot fairly be responsible agents, is an argument that sounds stronger than it really is. As far as we know of the laws of Nature they must do what they were intended to do—thus, a falling stone must gravitate towards the earth, it can never reverse its action and fly upwards; but this cannot in fairness be said of the hypothet-

ical law of Averages. It is not true that the same number of murders or suicides are committed year by year in proportion to the population, say, of London; all that can be reasonably asserted is, that these acts vary within a flexible average. It is true that the whole principle of life insurance is based on the principle of averages, but it is also true that no life insurance company worthy of public confidence would so rely on the testimony of carefully worked-out averages as to fail to create a reserve fund to meet cases where, for the time, such averages may be practically annihilated. Let an epidemic come sweeping through a country with irresistible force, and the law of Averages for the time being would become as useless as if it never furnished material for insurance companies to figure on.

(II) It is objected that admitting the claimed omnipotence of God, the sicknesses, woes and sorrows of life prove that He cannot be benevolent or the author of morality, otherwise He would do away with suffering altogether, or lessen it, or at least equalize it.

This objection takes for granted that all woe and sorrow is essentially evil, and cannot in any way produce good, yet judging character as not a little moulded by circumstances, much may be said in favor of the position that man is "made perfect through suffering," and that what is

called the "furnace of affliction" is often a purifying process whereby the fine gold of individual character, and sometimes of family, and even national life, is purged from its dross and made truly valuable. Sickness from one standpoint seems almost a cruel evil, but viewed from another it is essentially a spiritual educator, as to individuals, and a great public educator as to communities, for the sicknesses of mankind have drawn out some of the noblest public schemes for alleviating its trials, and have called out an amount of personal generosity, kindness and sympathy as between man and man, that furnishes the noblest evidence of the good that lies hidden in human nature. Hence, underlying all such troubles lies the question impossible to solve, for the whole array of facts can never at once be before us, whether much of the sorrow of this life is not overruled for the advantage of the human race as a whole, thereby furnishing evidence of a moral and benevolent government over a world of sin, which government brings good out of evil through creating and maintaining what we understand as philanthropy.

(III) It is urged that the world is full of positive injustices, national, public, private, and that such wrongs could not be if man existed under the rule of a moral governor. But surely there are some things which even God Himself (be it

reverently said) could not do, such as making a perfectly straight line crooked and yet maintaining its straightness, and this is one of these things. The objection, no doubt, would be well taken if man was like a piece of mechanism under the control of a ruling mechanic—a machine—without any mind or will of his own. But it is impossible to possess freedom of judgment, will and action, and at the same time to be so under the control of an overruling power as to be forced to do exactly what that power wills. Man has the tremendous responsibility resting on him of possessing a mind and will of his own—Godlike and powerful. He is free to exercise both as governor of his own acts. No doubt God could have formed a being that would have been so mechanically obedient to God that he could not have run counter to God's law, but such a being would not have been man, and in connection with this objection it is with man, and man alone, we have to deal. One thing is certain, that such injustices and wrongs are done wholly by man. That he is capable of doing them through the freedom of his will and the power of his intelligence, and that the evils arising from the exercise of such powers can no more be laid to the charge of God than the creation of the world can

(IV) It is further objected that if God always existed as an omnipotent and benevolent Being,

He would never have allowed what is popularly called wrong-doing to exist. In this statement too much is taken for granted, and too much ignored. Apart from claimed revelation, we know nothing of the genesis of wrong-doing, and even with claimed revelation but little. One thing we do know is, that what is realized as wrong-doing is a terrible and real fact, and that worked out in human lives it creates terrible and real penalties. Hence we are arguing wholly in the dark when we dogmatically assert that a moral and benevolent God would not allow wrong-doing to exist.

Then we ignore what already has been referred to, namely, the fact that Man is possessed of intelligence and free will. However wrong-doing came, wherever it came from, it is plain that man cannot only resist, but that he can overcome it, and although we may not be able to explain why such an awful contest should be allowed, still we know enough of victory over wrong-doing, to give us a reasonable hope that out of evil good may ultimately come, even as at present good often comes out of it. In any case, the objection is unreasonable, because (apart from revelation) the full conditions of the problem are not before us; we see certain effects that may be classified under the heads of moral victories and moral defeats,

but what originally led up to such things is not present. And in such victories we may surely see more than mere glimpses of divinely benevolent intention, for the fact is apparent that when justice, goodness, purity, are developed in Man, they work for the good and happiness of the individual and the race, and that the corresponding vices bring about opposite results. Hence may we not reasonably surmise that, even though the full conditions of the problem are not before us, the development of goodness in Man is the main object of God's plan, and that Man would not come out ultimately what God desires him to be unless he passed through the contest of good against evil; consequently it is not unlikely that when Man has made his full record on earth, it will be found that an omnipotent and benevolent God was never absent from him in the contest with evil, and that on the whole, things had worked well for all those who, making goodness the goal of their efforts, had worked on through repeated successes to final victory.

(V) Finally, it is objected that if God be the Author and Preserver of Nature as it exists, He cannot be loving and merciful, for of all cruel things Nature is the cruelest. This statement, as far as Man and beast are concerned, cannot fairly be answered without trenching on what lies outside of the lines of the general argument

as here presented, *i.e.*, the positive teaching of Revelation. In closing, however, it may be said that Revelation finds at least a partial answer to the objection in the existence and power of Sin, in that awful blight or curse which has deformed Man "made in God's image," and under which "the whole Creation groaneth and travaileth in pain together."

It seems to one studying the foregoing evidence that an acknowledgment of the existence of a Divine Being, Maker of heaven and earth, is a mental necessity. The consent of Mankind to the religious Idea, postulates the existence of a Divine Being or Beings; the argument from origination teaches that this Being must be one possessed of mind, will and power; the argument from object and order proves that this Being is a magnificent Intelligence, and the argument derived from our sense of responsibility that He is just and true and good. This latter argument appeals to my heart as well as my mind. In my own heart I feel that Justice, Truth and Goodness should rule my life and actions, and hence is born the further feeling that I am responsible to a Person who knows my transgression and estimates it exactly, who knows every act of duty and estimates it exactly, and the Eternal Being of this Person I

naturally assume, for my responsibility goes out towards Him as a Divine Intelligence. He grows up before me mentally and spiritually on the lines of my felt responsibility as the Just, Righteous, Truthful and Good God ; through the force of that awful sense of responsibility within me which in varying degrees of power is ever saying, " Be Just, be Righteous, be True, be Good."

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